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ABSTRACT

This guide is designed to help teachers gain an insight into the background and culture of Chinese American students. Three articles describing the Chinatown community in San Francisco focus on problems which are characteristic of Chinese American communities throughout the United States. The appendices that follow provide statistics about population in San Francisco and in other cities of the U.S. In addition to the articles and statistical data, the paper reports on a workshop held to analyze portrayals of Chinese and Chinese Americans in children's books. Two annotated bibliographies, one of general works about Chinese Americans in the U.S., and the other of children's books which depict Chinese and Chinese American culture in a realistic manner, are included. (Author/EB)

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RESPONDING TO CHINESE-AMERICAN CHILDREN

by

Florence Chang

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Far West Laboratory for Educational Research and Development, San Francisco, California

1973

RESPONDING TO CHINESE-AMERICAN CHILDREN

Table of Contents

I. "Understanding Chinese-American Children" 1

Introduction 1

Understanding Chinese-American Children 3

Articles:

"Chinatown" by George Chu 6

"Chinatown's Newspapers" by Paul Slater 12

"San Francisco's Chinatown" by Mary Ellen Leary 16

Appendices I San Francisco's Chinatown Boundaries Figure I, II, III 21

II Distribution of Chinese Population by Census Tract, 1970 Figure 9 a and b . . . 24

III Number of immigrants admitted to the United States 1960-1971 26

IV Chinese population by State 1900-1970 Figure 10, 11, 12 27

A Selected Annotated Bibliography on Chinese-Americans . . 30

II. "Looking at Instructional Material for Chinese-American Children" 39

Introduction 39

Report on the Workshop on Children's Books 40

1 Evaluator's Critiques 44

Criteria for Selecting Books 50

An Annotated Children's Bibliography 52

I. INTRODUCTION TO "UNDERSTANDING CHINESE-AMERICAN CHILDREN"

The purpose of this unit is to provide a brief and general overview of the Chinese-American community, and to help teachers gain an insight into the background and culture of Chinese-American students.

This unit is divided into two sections. The first section contains three articles which describe the Chinatown community in San Francisco. Although the articles refer specifically to San Francisco, the problems discussed are characteristic of Chinese-American communities in other cities as well.

The problems of Chinatown are not unique to San Francisco; they are characteristic of all Chinese communities in the United States. It can be generalized that any other city with a Chinese ghetto has similar social, economic, housing and language problems. The difference lies in the degree in each community. Notable examples are large metropolitan cities such as New York City, Los Angeles, Boston, Chicago, and Honolulu.

The appendices that follow the three articles provide statistics about the Chinese population in San Francisco and in other cities of the United States.

Until recently, Chinese relatives of American citizens were not permitted to enter the United States on a non-quota basis. In 1965, Congress has raised the Chinese quota from 105 to 20,000 per year. Chinese relatives of American citizens are now permitted to enter the United States on a non-quota basis if their sponsor can be responsible for them financially.

If one looks at the information in this context (that the Chinese-American can now sponsor his relative), it is safe to assume that the customs and culture which make up the lifestyle of Chinese-Americans are closely connected to those of the first immigrants who came from the Kwantung Province of China via Hong Kong.

A point to remember is that although a majority of the new immigrants are from Hong Kong, some are from Taiwan, Cuban, Vietnam and a few are from South

Africa as well. All of them come to America for a common purpose, that is, to find a better way to make a living than the one they had before. All intend to make America their permanent home, unlike the Chinese who came in the 1800's as sojourners. This point should be emphasized, because many teachers still believe the Chinese new immigrants come solely as sojourners.

The second section of this unit contains a bibliography of more general reading about Chinese-Americans throughout the United States. It includes books, articles, master's theses, and doctoral dissertations, selected for those who wish to do further reading about Chinese-Americans.

UNDERSTANDING CHINESE AMERICAN CHILDREN

The teacher needs to respond to the child and help him develop a healthy self-concept and a sensitivity to his own culture and to other cultures in society.

It is much healthier for the society to recognize the different life experiences people have. In order for ethnic pepple in the United States to make a substantial contribution to American society, they must first understand who they are from the perspective of their own cultural heritage.

The Chinese-American student has been socialized with respect and reverence for authority and tradition as well as a philosophy of classic realism which emphasizes non-changing society, versus the values of western industrilized society.

Today, he confronts pyychological and culturel problems not governed by traditional values. In public schools, the American child of Chinese heritage faces conflicts between two divergent cultures: the culture he acquires at home and the culture he acquires at school from teachers, principals and fellow students with whom he is in daily contact. Teachers need to be aware of the child's cultural background and customs, which is different from those of the dominant society.

Though it is true that a conscientious teacher has a commitment to the growth and development of his students and must be involved with and have mastered his subject matter, it is equally true that he must also know the child's social background.

> "When engaged in the direct act of teaching, the instructor needs to have subject matter at his fingers ends; his attention should be upon the attitude and response of the people"[1]

---

[1]Dewey, John, Democracy and Education, New York: Macmillan, 1916, p. 215.

His teacher needs to work out ways in which the Chinese-American child can learn about his people's contributions to the United States, such as the building of the railroads by Chinese workers and recent discoveries in physics by Chinese-American scientists.

The understanding of different cultures by individuals can contribute to the total functioning of a pluralistic society. Misunderstandings about the Chinese-American in many instances are caused by prejudice, myth, and stereotype by the media; therefore, in turn, by the dominant society.

To understand Chinese-American children, it is important to realize that the Chinese-American culture is different from that culture from China or Taiwan, eventhough the Chinese culture can be traced across more than three thousand years of history, philosophy, and literature. It is also important to note that the Chinese-American community is heterogeneous. Families, for example, range from sixth-generation acculturated Americans to the most recent immigrants. They came from different patts of China or Taiwan and they are of widely different ages and educational backgrounds.

Some of the Chinese-American families who live in cities have moved away from the Chinatown districts of those sities. In San Francisco, for instance, some families have moved to the Sunset, Richmond, Westlake areas, the Mission District, South San Francisco, and Diamond Heights.

Wherever they live, they maintain close ties with the Chinatown community. Many of the children have grandparents or other relatives who still live in Chinatown. Students who now reside outside Chinatown, may have lived there when they were younger or have parents who were brought up there; many families moved to the other parts of the City as the family's economic position improved and because there is a shortage of housing in Chinatown. Many bilingual Chinese-Americans have returned to the Chinatown community to work in the agencies that help the recent immigrants and to become involved in the

community's many problems. Others do not know of any problems that exists.

Chinese-Americans, with or without relatives in Chinatown, return to Chinatown frmm the other parts of the city to do their weekly marketing. Also, during the Chinese New Year festivals, many Chinese-Americans return to participate as merely spectators, in the celebrations. Many large banquets are held after the New Year festivals. These banquets are partially supported by the different family associations. Members of the family association are given the opportunity to purchase dinner tickets for their families, as well as for invited friends, so they can join in the celebration to welcome the coming of the Spring season, which begins after the New Year.

CHINATOWN:

Stereotypes and Myths Have Made This the Only Pocket of Poverty in the United States to Be a Major Tourist Attraction.

by George Chu

The Chinese have long been recognized as this City's best-behaved minority group. They are usually characterized as industrious, frugal and patient, which is another way of saying that they work well under exploitation, manage to survive in sub-standard conditions and do not start riots. Within the past year, however, the first sounds of protest were heard from Chinatown.

Most San Franciscans are vaguely aware that all is not well there, but few understand why. After all, haven't the Chinese always taken care of their own? Don't they have a strong family system? Why should there now be talk of juvenile delinquency and problems with the elderly? But a better question: How was it possible for the Chinese to maintain a strong family structure in the United States when restrictive immigration laws--notably the Immigration Act of 1924--kept husbands and wives separated for years?

Moreover, until the last few decades. Chinese "immigrants" were predominantly men who never intended to stay. In 1890, there were over 100,000 Chinese males in the United States, but less than 4000 females. Although the sex ratio decreased gradually over the decades, it was still three to one in 1940, equalizing only within the last few years. For many, Chinese family life--or any kind of family life--never became a reality, and a large fraction of Chinatown's population consists of elderly bachelors living out their lives in hotel rooms.

The disproportionate sex ratio partly explains the traditionally low juvenile delinquency rate: Until recently there have been few juveniles. Between 1946 and 1950, however, following an amendment to the Immigration Act of 1924, 8714 Chinese--90 per cent of them women--came to the United States. Not surprisingly, the birth rate increased threefold. President John F. Kennedy's parolee program brought in an additional 15,000 refugees between 1962 and 1965, two-thirds of them housewives, children or students. Finally, the elimination of national origins quotas in 1965 will bring in an estimated 5000 Chinese per year to San Francisco. What this means is that about 75 per cent of the people in Chinatown were born in China, and that now there are finally enough young people around to get underfoot.

The myth of Chinese family life came largely from Chinese writers of the 1930s and 1940s who, in reacting against the vicious Fu Manchu stereotype of their day, inadvertently created a positive stereotype which proved equally stiffling. They could not have foreseen that Chinatown in the late 1960s would be used as a dumping ground for unwanted relatives from China, giving rise to much of the community's social problems. Moreover, young Chinese are in revolt against the stereotype. Unable to believe that they should be studious, quiet and filial, they pack "yellow identity" conferences; some of the more militant throw rocks at college administration buildings to press their demands for schools of ethnic studies.

The stereotypes and myths have made Chinatown the only pocket of poverty in the United States to be a major tourist attraction. The contrast is sometimes extreme: In an area with some of the City's finest restaurants, field workers from Self-Help for the Elderly have found invalids, living alone, who have not had adequate food for days.

No recent statistics are available on Chinatown, but some idea of the magnitude of its problems may be gained from data gathered in the early 1960s, before the recent influx of immigrants. At that time, three of four buildings were substandard, even under the most lenient criteria; a third of the families earned less than the federal poverty level of $4000 a year and two-thirds of its adults had less than a seventh grade education. Chinatown had the highest tuberculosis rate in the City, and its suicide rate was three times the national average. In 1960, a third of its population was over 65, most of them single men.

The 1969 situation is probably much worse, but no one knows for sure. In less than a year three major Chinatown studies have been initiated. The first was started last July by a Chinese Community Fact-Finding Committee under the direction of Alessandro Baccari & Associates. More recently, a $250,000 survey has been proposed by the City Planning Commission, as well as a study of the problems of immigrants by the Bay Area Social Planning Council. None of these studies are anthropologically-oriented; while they may prove that problems do indeed exist in Chinatown, they will probably not explain why the Chinese Six Companies and the family and district associations have failed so dismally in taking steps to solve them.

The family and district associations represent the most unusual feature of Chinese social structure in the United States. In the 19th century in California, Chinese sojourners banded together for mutual help and self-protection into associations based on loyalties to clan or place of origin. Men with the same surnames formed the various "family" associations; the district associations allowed a broader membership from people originating from the same political districts in South China. Sometime in the early 1860s, the district associations federated into the Chung Wah Wui Kun, which later became known in English as the Chinese Consolidated Benevolent Association, or the Chinese Six Companies. (The number of "companies"--district associations--now make up "Six Companies.")

According to the official version, Six Companies was formed to settle disputes between the associations and to present a united front against the anti-Chinese sentiment of the time. The historical evidence indicates an additional purpose. Early Chinese immigration to California depended on the "credit-ticket" system, a form of debt bondage in which merchants and contractors advanced the immigrant's fare in return for a period of indentured servitude. Since indentures were illegal in the United States, the contractors worked through the association structure to provide an internal control mechanism for this system of virtual slavery. The formation of Six Companies strengthened the power of Chinatown's oligarchy. Thus began the myth that the Chinese always take care of their own.

For almost a century, Six Companies was supreme. So long as the Chinese in America remained China-oriented, so long as racial discrimination kept them bottled up in Chinatown, Six Companies retained its control. But the increasing mobility of Chinese in the postwar years and the emergence of a new Chinese middle class, for the most part born and educated in the United States, spelled the decline of Six Companies' power. The leadership of Chinatown has subtly shifted to the few college-educated Chinese who have stayed behind in the community; but to

the outside world Six Companies has kept its reputation as the "Official Representative Association of Chinese in America." Yet, Six Companies--now called the "Chinatown Establishment"--is generally considered the first stumbling block to reform. Always dominated by a merchant elite, Six Companies' sole function seems to be the preservation of the Chinatown image.

With the failure of Six Companies to take the initiative, efforts to alleviate poverty conditions have centered on the Chinatown-North Beach Economic Development Agency. First organized as the Chinatown-North Beach Economic Opportunity Council in 1965, the EDA/EOC is the local federal target area agency. Practically all the criticisms leveled at the War on Poverty can be applied to this agency. During its short existence, it has failed to involve the community, and has failed to find leadership from the "indigenous poor."

The problems stem from the deep schisms dividing the community. Just because everyone in Chinatown is yellow does not mean there exists a sense of community. Far from it. The disunity is reflected in the composition of the EDA area board, an unwieldy structure with 29 members at present, but more than a dozen groups are clamoring for admission. Representatives from business, labor, public and private agencies and church groups make up about half the board. Two seats are taken up by a veterans' group and one "paper organization." There is only one seat for youth. Also noticeably in the minority are the representatives from the poor, who make up less than one-third of the board.

The monthly meetings have become a Chinatown event; anything is likely to happen and usually does. The audience is made up mostly of youth from the Intercollegiate Chinese for Social Action, who hurl obscenities at Establishment members on the board. On several occasions, these confrontation tactics have scared off the few "indigenous poor." The meetings are dominated by English-speaking board members; wise in the ways of parliamentary procedures, they bring up new business, debate various programs and maneuver for votes. The Chinese-speaking members sit silently by, and are only called upon to vote; this they do, as a bloc and usually in opposition.

In April, the EDA erupted over the firing of its area director, Dr. Dapen Liang. Opponents of Dr. Liang pointed out that since he took office community organization activities have dropped to almost zero, that staff morale is low, and that 17 staff members have resigned in "Year C" alone (the 1968 fiscal year). Six Companies backed Dr. Liang, countercharging that the EDA board was dominated by "left-wing militants"--members of the Chinese American Democratic Club.

Leadership from second and third generation Chinese has been slow to develop, primarily because most left Chinatown as fast as they could get their college diplomas. Between 1940 and 1960, for example, the population in the "core" Chinatown area--bounded by California and Broadway and Kearny and Mason--dropped from 12,742 to 8465, though the City's Chinese population doubled from 18,000 to 36,000 (the 1967 estimate is 47, 700). Chinese have made their place in the outside world in science, engineering and medicine, but only a handful got degrees in the social sciences and stayed to involve themselves in social change. Social change in Chinatown means in part a greater voice in City government. Prior to 1956 there was only one politically active organization, the Chinese American Citizens Alliance, which many felt had turned conservative. In 1956, the Chinese American Democratic Club was formed, representing a shift of power in Chinatown from conservative to liberal.

With current membership of approximately 80, the CADC is the strongest political voice in Chinatown. While Six Companies issues an occasional manifesto denying there is anything seriously wrong in Chinatown, the CADC takes a stand on almost every social issue in the community. Its unanimous resolution to fire Dr. Liang in February undoubtedly brought the wrath of Six Companies in April.

Some of those most active in poverty work in Chinatown are in the CADC: Alan S. Wong, Melvin Lee, Harold Yee, Chester Chew--all members of the EDA board -- and J. K. Choy, one of the most outspoken opponents of the existing order. Postmaster Lim P. Lee and Municipal Court Judge Harry Low are products of the club. A 1966 sociological study of Chinatown by social welfare students at the University of California predicted that the CADC may be the strongest single force for effecting social change, but the Chinatown situation is an incredible mess and it is unlikely that the CADC can handle it alone.

Recently, some of the young Chinese who fled Chinatown have returned, partly due to the influence of East/West, a bilingual weekly newspaper founded two years ago by Gordon Lew, and partly because of a loosely-structured organization called Concerned Chinese for Action and Change. East/West caters primarily to college-age Chinese and professionals who have moved out of the ghetto. Sometimes biased, and with an inordinate amount of space devoted to pictures of beauty contest winners, the power of this newspaper in influencing Chinatown events cannot be underestimated. Its English section is the only means by which the non-Chinese reading American-born can keep informed on current events in Chinatown.

The CCAC represents an attempt to involve the middle-class Chinese out "on the Avenues." It has no elected officers, no meetings and no by-laws, but springs into existence during moments of Chinatown crisis (the threatened demolition of the International Hotel last December, for example). Communication is by telephone and, according to a spokesman, several hundred members from as far as San Jose can be counted on to come with picket signs. This group first appeared last August when about 300 marched on Chinatown with a list of demands for reforms.

But what about the immigrants? So far, there has been little attempt to organize the poor. The language barrier works both ways. The Hong Kong arrivals cannot speak English and many activists can't speak Chinese. Furthermore, some poverty workers have a condescending attitude toward the people they are trying to help. The Chinese poor are "apathetic," they say. They have a "rural mentality" and must be "led by the hand."

This lack of communication and understanding has led to at least one fiasco. In August 1967, pickets from the International Ladies Garment Workers Union demomstrated to bring legal minimum wages to some 3000 workers in the community's 150 garment factories. (Immigrant women were working 10 to 12 hours a day for less than $1 an hour.) Yet, by May 1968, the first strike in Chinatown history had ended in virtual collapse. It got little support from the workers.

There is exploitation of labor in Chinatown. Nonetheless, the seamstresses considered themselves lucky to find any type of work considering their language handicap. Furthermore, because of the lack of day-care facilities in Chinatown, the women were allowed to have their children with them at work. This "fringe benefit" was more important to them than the paid vacations offered by the union.

The Department of Labor, powerless to act against the garment contractors without formal complaints from the workers, said "fear of reprisals" was responsible for lack of complaints. It did not occur to them that the Chinese had little reason to trust the U.S. government, which was associated with restrictive immigration laws, deportations and the relocation of fellow Orientals to concentration camps during World War II.

The case of the International Hotel indicates that the poor may have been grossly underestimated, however. Participants in this affair are both Filipino and Chinese poor, caught in the conflict between business interests catering to the Chinatown myth and their own life-styles.

The International Hotel lies in that seedy stretch of Kearny Street called Manilatown and is the home for some 190 single men, approximately 60 per cent Filipino and 40 per cent Chinese. Under ordinary circumstances, the International would have remained one of those invisible, dilapidated hotels afflicting every large city, but its location in this case doomed it. It is adjacent to Jackson Street's restaurant row, two blocks from Broadway, one block from the new Chinese Cultural Center and one block from the Playboy Club.

Last December, the Milton Meyer real estate firm decided a parking garage would be more profitable than a slum hotel, and issued eviction notices shortly before Christmas, in the classic manner of landlords. With a Chinatown vacancy rate of almost zero, the tenants--some of them veterans of the Philippine Scouts and survivors of the Bataan Death March--had nowhere to go. They decided to make a last stand.

Elderly citizens joined the residents of the International in picketing the hotel and the real estate office. A Filipino youth group, the "Jokers," and young Chinese joined the picket line. Faced with the spectacle of senior citizens marching with picket signs outside its downtown offices, Meyer reconsidered under a wave of unfavorable publicity. But the fate of the International remains in doubt. The Palm Hotel, on the same block, is already demolished for a parking garage; most of its 75 tenants had moved to the International, only to be threatened with eviction again. The price of parking space in Chinatown comes high.

(A fire at the International in March killed three tenants, and seemed to add weight to the argument that it was a firetrap. Actually, the International is less of a fire hazard than two-thirds of the other buildings in Chinatown. To tear down all the firetraps in Chinatown would mean tearing down most of the community.)

Instrumental in the International Hotel incident was Self-Help for the Elderly, one of the few really effective poverty agencies in Chinatown because of its grassroots approach. Funded by OEO and administered by the San Francisco Council of Churches, this agency is periodically threatened with extinction, depending on the whims of federal funding. Nevertheless, morale is high. Operating in cramped quarters with only nine desks for 14 full-time and 10 part-time staff, SHE's approach is to hire elderly poor as field workers. When the sick and invalid are located, they are kept in the community among friends, rather than being shipped off to strange, English-speaking nursing homes. (Practically all those served by Self-Help have relatives living in the City. So much for Chinese family life.) The result is a degree of loyalty from their clients that most social agencies only dream about. Far more important than the services they provide is their potential for organizing the elderly into a powerful political lobby for social change in Chinatown that the most powerful unifying force all--

being Chinese--is not enough. The immigrants are isolated individuals too busy surviving to worry about American niceties like group leadership or political representation." Yet, the future leadership of Chinatown must eventually come from this "group."

Author's Note: It may be argued that the problems of Chinatown are no more acute than those facing other ethnic pockets of the City--Hunters Point or the Mission District, for example. What makes the Chinatown situation unbearable to its inhabitants, however, is the attitude and ignorance of the society outside. It is a reflection of this general ignorance that, in writing this article on some of Chinatown's problems, I have found it necessary to spend time in stripping away some of the myths and misconceptions about Chinese life in America. San Franciscans allow one of the few remaining Chinese temples in California (Kong Chow Temple on Pine Street) to be torn down for a high-rise office building yet, at the same time, they swarm into Chinatown on weekends for a look at "Chinese life." Some of Chinatown's miseries may be directly attributed to white ignorance, or to the business interests feeding this ignorance. The International Hotel is a case in point. Another is the threatened destruction of the Chinese Playground--the only playground in this overcrowded community--for a parking garage. □

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CHINATOWN'S NEWSPAPERS

Political and Business Interest Keep a Dying Institution Alive With Financial Transfustions: by Paul Slater

Within 12 square blocks of the most densely-populated area in the City--Chinatown--exists a journalistic situation that would give nightmares to most editors. Here are published three daily newspapers and as many weeklies, all competing for the same 40,000 news-hungry Chinese readers.

The three dailies--The Chinese World, the Young China and Chinese Times, aged 78, 59 and 45, respectively--are venerable Chinatown institutions. Unlike their English-language counterparts, most Chinese newspapers traditionally have been political organs, though some are moving toward independence. For years, parties and, at times, the Taiwan government have given financial transfusions when circulation was low. Today, most of the papers have what one editor calls a "sugar daddy," a wealthy man, a family or group of businessmen willing to support a newspaper that will promote business or political interests.

Each of San Francisco's Chinese dailies has only a small share of the total circulation and advertising. The Times, an afternoon paper, leads with a circulation of about 7000 and prints 12 pages daily, making it the largest Chinese newspaper in the United States. The World prints 3000 copies and the Young China about 2000. Competition and the expensive laborious printing process make the average Chinese newspaper a money-losing proposition. While most publishers would cringe at the thought of politically motivated financial subsidy, the Chinese editor accepts this as a reality--in most cases it is his key to survival.

The first Chinese newspaper in California was founded in San Franicso in 1851. Run by Caucasians it survived less than a year and was followed by the Oriental, a religious paper published by the Rev. William Speer from 1853 until 1857. The same labor and mechanical handicaps the plague Chinese publishers today afflicted these short-lived papers and it was not until 1875 that a second Oriental was founded. That paper was published successfully until 1903, catering to readers in small towns along the Pacific Coast.

The World, on Grant Avenue, was founded in 1891 as the Mon Hing Yat Bo, a vehical for reforming the Ching Dynasty. By advocating democracy, which most Chinese felt they were being denied in America, it was highly influential and widely read. In 1899, it became the World, and evening paper and today the oldest Chinese newspaper in the United States and the only daily published in both Chinese and English. The World used to be an organ of the Chinese Constitutional Party. After Dr. Sun Yat-sen led the 1911 revolution that overthrew the Ching Dynasty and resulted in the establishment of the Republic of China the following year, the party advocated a constitutional monarchy as in Japan and England. In recent years it was opposed both the Communist and Nationalist Chinese governments. An April editorial in the World referred to Chiang Kai-shek as "a living anachronism."

In 1968, the paper was reorganized under the management of J. K. Chun, scion of a wealthy Hawaiian family that owns a substantial interest in the World. Although the Constitutional Party is still represented on the World's board of directors. Chun has tried to establish a new, politically independent image for his paper because he believes the party ideals are no longer practical or attractive to young Chinese. Chun is a banker and businessman and the World is his first journalistic venture. His aim: "We believe in the profit motive and helping the community, there-by killing two birds with one stone."

The Young China, a morning paper, was founded in 1910 by a group of revolutionaries including Dr. Sun Yat-sen and is still a spokesman for the Chinese Nationalist Party, the Kuomintang. As a consistent supporter of Dr. Sun and later Chiang Kai-shek, The Young China--originally regarded as radical and socialistic--now is conservative and loyal to its cause. Dr. Sun used the paper to drum up support for the revolution and today, in The Young China office on Hang Ah Street,

his desk and other historic mementos are on display. Although The Young China now loses considerable money it receives financial backing from Fong Yu Po, owner of a Sacramento supermarket chain, and a group of his business associates.

In 1924, the Chinese-American Citizens Alliance founded the Chinese Times, a closed corporation whose directors are all American citizens. Its editorial viewpoint is strongly pro-American and anti-Communist. "We expect Chiang Kai-shek to recover the mainland," Kwai-Fong Chan, the Times' editor since 1930, says. He criticizes U.S. foreign policy as not forceful enough, especially in Vietnam.

Chinatown

Chinatown has had numerous shortlived, small weeklies. Two current ones, East/West and Truth Weekly, are in their third year and each circulates about 6000. Another, the Chinese Pacific Weekly, with 4700 readers, is published by Gilbert Woo, who founded it in 1946 to oppose the Kuomintang dailies. While each weekly is different in character and content, none tries to compete with the dailies.

East/West bids for young readers by printing bilingual, with columns and features of interest to teenagers and non-Chinese. Publisher Gordon Lew, an Oakland schoolteacher, admits he is losing money but wants to show that the Chinese are "like anyone else." He fears that if this is not made clear and if the United States should go to war with Red China, Chinese-Americans might experience the same fate as Japanese-Americans during World War II. East/West is culture-oriented, emphasizing the preservation of Chinese identity. Lew, who teaches Chinese around the country through franchised schools, prints a language lesson in each issue for young readers.

The Pacific Weekly, traditionally the most liberal and free-wheeling newspaper in Chinatown, is the only one that thoroughly covers court and immigration news. Editor Gilbert Woo himself reports on public affairs and several years ago exposed the widespread practice of immigrating under false pretenses, prompting a State Department investigation. A respected crusader, over the years Woo has been the target of right-wing threats and intimidation for his anti-Establishment editorial stands.

Truth Weekly, which celebrated its second anniversary in February, is the "black sheep" of the Chinese press. Publisher Frank Wong, a veteran Hong Kong newspaperman, fills his tabloid with scandal and gossip. Dr. K. Dip Lum, businessman and retired political science professor, says Truth attacts attention because it is entertaining. "It fits the psychology of the Chinese people," he says. More of a feature magazine because it carries a minimum of hard news, Truth is published at 809 Sacramento Street, former home of the Chinese Daily Post. The Post, a Kuomintang paper founded in 1916, was Chinatown's fourth daily until it folded a few years ago when government financial support ran out.

The Young China, the Times and Pacific Weekly, are printed on ancient presses from hand-set type, a laborious, time-consuming process that has not changed in centuries. The other papers use offset printing or mates from type set in Hong Kong where labor is cheaper. Each piece of type represents a Chinese character or word; an expert can hand set 1000 characters an hour. As there is no Chinese alphabet, the more complex characters are created by compounding basic root words. Of some 20,000 words and combinations, a basic vocabulary makes use of about 7000 different characters. Newspapers commonly use only 3000 of these. In translating American names into Chinese, each paper creates its own character, say, for names like Nixon or Rockefeller, based on Cantonese phonetics. Confusion arises when several papers are read. A system to standardize names has been proposed, but new names appear too

often to make this feasible.

Visitors to a Chinese newspaper office might be surprised to see a fully-equipped kitchen near the composing room, a hold-over from the days when poorly paid immigrants recieved lunch as part of their working agreement. The Times still has a large kitchen, one that would seem to rival the best Chinese restaurant. Editor Kwai-Fong Chen explains that because the Times rolls off the press at noon and must immediately be prepared for mailing and distribution, employes are fed on the premises so they won't take a long lunch hour.

Chinese Printers

Chinese printers are not unionized; publishers oppose organizing claiming it would replace the traditional worker- employer relationship. Most Chinese newspapers use part-time help extensively, often taking in job printing on the side. On two dailies the mechanical department has more employes than all other departments combined. These are mostly older typesetters with many years of service; thus, publishers have been reluctant to switch to modern methods requiring fewer employer. An exception, the World, upon converting to offset printing in March, reduced its printing staff from 11 to four.

Newsgathering is a far cry from that of English-language papers. Among the dailies, only the Times has a full-time reporter. Local news is customarily brought to the office, though the editor covers special events such as Chinese New Year and press conferences.

Foreign news comes form three principal sources: Wire service, a correspondent in Hong Kong or Taiwan under contract to mail news and clippings several times a week, or the Chinese Information Service, an arm of the Taiwan government which supplies 40 newspapers and 20 stations around the country with free daily releases from its bureau in the financial district. News arrives here from Taipei over the Chinese News Agency wire.

While each paper maintains an overseas correspondent,, not all rely on the government information agency. Pacific Weekly avoids releases, which Woo regards as political propaganda. Others edit in the interest of objectivity. For example, releases from Taiwan refer to the capital of Red China as Peiping, which Cantonese means "northern peace." Peking, on the other hand, means "northern capital," and is avoided by Nationalists who do not recognize the city as a capital. The World believes Peking is more accurate, Chun says.

The Young China and the Times receive United Press International, and the World is the only Chinese newspaper in the United States that belongs to the Associated Press. Years ago. The New York Times relied on the World's foreign service for its news of China.

Because Chinatown has its own ghetto problems, the publishers tackle issues from garment industry difficulties to the Wah Ching juvenile gangs and, occasionally, Sacred cows such as the Chinese Six Companies, still powerful but today largely ignored by the young people. Recently, Chun wrote an editorial in English praising the police Tactical Squad. "The police cooperate with us," Chun says.

While each editor likes to believe his newspaper is the most influential and successful--the competitor is invariably said to be "having serious trouble" or "barely coming out"--The Young China's editor Tang Hsi-fen admits there is a limit to a paper's editorial influence among the powers-that-be. Usually, "nothing happens; just a tempest in a tea cup," he says, referring to his editorial favoring unions for garment workers and a series critical of the Six Companies.

Chinese Press

The future of San Francisco's Chinese press is shaky. Stanway N. W. Cheng, Chinese Information Service director, says, "The Chinatown press caters more to the native-born, the older generations," Consequently, it "has a very narrow, very limited future." As young Chinese move out of their ghetto, they rely on the English language dailies for a broader range of news and their interest in Chinatown affairs changes to social events rather than community problems. So they subscribe to weeklies.

The Chinatown publishers realize that their readers are primarily old people, who favor fiction stories, so most editors oblige--all except Woo, who believe fiction as well as society news is "too silly" to waste space on. Chun would like to see less Society news in the World, but he realizes it is important to readers and accepts it as a "necessary evil." The Young China prints very little crime news. while playing up official events and celebrations.

Another problem facing Chinese publishers is how to recruit young journalists and typesitters. Woo notes that bilingual reporters are hard to find, and competent ones usually work on an English-language paper. Young Chinese-Americans also do not like typesetting and usually lack sufficient training. Working conditions are poor, "but immigrants don't complain; they're used to hardship," Chun says.

The primary reason six Chinese newspapers can survive in San Francico is the new influx of Chinese immigrants, estimated at 8000 in 1968 and 10,000 this year. Under the former, extremely low quota, young educated persons and intellectuals were the primary immigrants; today, many potential new readers are able to read only their native language. The Chinese Community Citizens' Survey and Fact Finding Committee, in its education report released last month, found some 5000 Chinese in the City either illiterate or deficient in English. This figure representing about one-tenth of the community and divided equally between adults and youths, is based on the number of Chinese enrolled in English language classes. It may be substantially higher, however, because the report noted that "(language instruction) agencies offering services report demand exceeds their resources."

Filling the demand for news from the homeland are a Hong Kong daily, Sing Tao Jih Pao, with a U.S. edition distributed in San Francisco, and the airmail overseas editions of two Taiwan newspapers. Each has several thousand readers. and two San Francisco radio stations broadcast in Cantonese.

Although technically not a newspaper, Red Guard Community News, a new pro-Communist mineographed sheet, now circulates 6000 bilingual copies on the streets of Chinatown and within youth organizations. Red Guard a youth-oriented Third World group, began publishing in March to raise issues and "create a polarization of the community," according to member Al Hing. Admittedly an underground paper, Red Guard Community News plans to investigate and expose activities of the Six Companies and mismanagement of poverty funds, Hing said.

Once immigration tapers off, some publishers foresee stronger bilingual papers and eventually an all-English press.

As for the future of Chinatown newspapers, it seems doubtful,that San Francisco's Chinese population, despite its current growth, can continue to support the three dailies. "Probably two, but not three " Woo says. The business and political groups that have traditionally borne the financial burden of the daily press are no longer as influential or attractive to the younger generation.

The future of the weeklies will depend on whether they retain their more specialized content and receive the support of young Chinese-Americans. It appears that a Chinese press. however small, will continue in San Francisco as long as there are men willing to support a business where making money is the exception rather than the rule.

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SAN FRANCISCO'S CHINATOWN

Mary Ellen Leary

The most aggrieved people in Chinatown are the least able to articulate demands; they cannot even speak English. They have long been victims of discrimination; often it has been brutal. Today, among all the minorities trying to find their own identity within America, those of Chinese heritage have perhaps the least instinctive savvy about how to use our political system to promote their welfare; they confront the greatest gaps between generations, between cultures, between languages.

Even their labor gets overlooked. When the centennial of the transcontinental railroad completion was celebrated at Promontory Summit, Utah, last May, Chinese representatives were included tardily only at the insistence of historians that the Western route never would have been built without the work of 12,000 Chinese. They then had to sit by while Transporation Secretary John A. Volpe orated: "Who else but Americans could have drilled ten tunnels through mountains in thirty feet of snow and chiseled a line through solid granite?"

WARM PLACE

To speak of Chinatown is to speak of the deprived. Countless Chinese have truly been assimilated as Americans, moved into middle-class or upper-class neighborhoods, bought homes, found jobs at every level, no longer send their children to Chinese school, and never read Chinese newspapers. But left behind in Chinatown are the elderly, the timid, the very poor, and that largest segment, the non-English speaking.

San Francisco's Chinatown is America's oldest continuous ghetto. It consists of a minority that has hovered together now for some ninety years for self-protection. "A ghetto may be poor, but it is a warm place to crawl into if the outside world is hostile." says one of Chinatown's third-generation sons. Here men hid in terror of their lives three quarters of a century ago. They were lightly dismissed from the American conscience with that solacing myth: "The Chinese take care of their own."

On December 16, 1943, a somewhat shamefaced U.S. Government, out of belated consideration for a wartime ally, decided to abolish Chinese exclusion laws that had been on the books since 1882. Thus some Chinese came into U.S. after World War II. More came under liberalized terms of the 1952 Walter-McCarran Act. But the real "wave" of new immigration began in 1962 after President Kennedy opened the doors to some 16,000 refugees from Red China. In 1965 there followed complete revision of immigration law wiping out restrictions on entry by race or place of origin. China like other nations, might send a maximum of 20,000 a year into the United States. It hasn't so far Latest figures show 16,420 immigrants in 1968 and 19,741 in 1967.

There is debate over just how big the Chinese immigrant impact is or will be, particularly in San Francisco. One reason is that half of those recorded as being new entries are really Chinese already in the country, taking advantage of the law to regularize their status. And immigrants unsuccessful in making a go of it elsewhere come back to San Francisco as the nearest thing to home. At any rate, while San Francisco City Hall and welfare agencies term Chinese immigration a crisis, C.W. Fullilove, San Francisco district director of the Immigration and Naturalization Service, contends this is sheer hysteria.

By Mr. Fullilove's count, only 1600 new Chinese came into San Francisco in 1968. By city tally, 8,000 came. The federal estimate of the persons of Chinese origin now living in San Francisco hovers a bit over 40,000. San Francisco's count is 62,000. This, if correct, represents a meteoric rise in the decade. The 1960 census numbered 36,445 Chinese, 4.9 percent of the polulation If, as city statistics indicate, 25,500 more have come in since, a 70 percent jump, then Chinese have been increasing in San Francisco twice as fast as Negroes.

The Chinese themselves think this immigration marks the beginning of a new era for them in America. They anticipate that by 1972 the polulation of Chinatown will be 75,000-half of them non-English speaking.

If the immigrant's plight and Chinatown's silent suffering are not enough to elicit help from city,state, or federal government, the community may become another U.S. minority able to bring remedy for its wrongs only by provocative violence. Cherry bombs tossed by the defiant Hwa Ching (Young Chinese), broken windows, muggings, street crime, and even murder of non-Chinese, all of which stunningly new social disorders in a previously unruffled Chinatown,today express the dissent of the young with Chinatown's customary cool.

CHINATOWN

Many factors are working for change in Chinatown. One is the impact of the office of Economic Opportunity. Money is a force the Chinese recognize, and federal money in anti-poverty efforts, despite complaints that results are negligible, did at least seed new sources of power. OEO undertook the first community organizations on a democratic basis when it mustered committees among housing project tenants to speak out. It produced the first program to meet Chinatown's major needs when it developed proposals for language and medical centers. Mayor Joseph Alioto of San Francisco, and Chinese leadership thereafter, undertook a survey of that community's problems, the first time Chinatown's leaders ever came together to study their situation.

Out of the ferment have come a half dozen serious proposals to Washington in recent months, backed by wide-ranging studies, community response, and some political support. All emphasize that only a federal effort can meet Chinatown's need.

One of the most important of these proposals asks Health, Education, and Welfare to fund a language center capable of coping with the language disability of the whole community from pre-kindergarten to grandfather. Another proposes a central community health plan, embodying a great range of medical support from health education teams to patient care. Vocational training, youth centers, new job preparation, better police-community relations all are under study, and San Francisco has laid ground-work for a major master-plan to rebuild the whole area with a Model Cities grant, preserving the allure and cultural attractions while tearing down the dilapidated tenements.

CORE

The heart of Chinatown is a seventeen-block core squeezed within "greater Chinatown." The whole community lies between two sections of the highest priced land in the West, elegant Nob Hill and Montgomery Street, San Francisco's financial center. City statistics show that 231 persons per acre live in the core, compared with a city density elsewhere of 33 persons per acre. This is congestion second only to Manhattan. In some 30 surrounding residential blocks, population density is 147 per acre. The Chinatown core is a wedge which downtown San Francisco presses to devour, and the population now spills northward into the Italian sector.

Souvenir shops line Grant Avenue, the main thoroughfare, a street so narrow two

cars can barely pass. Chinatown lies precisely where commercial San Francisco, the city of sea trade and gold seekers, first was formed. There, aglitter with tile fronts, top-floor balconies, gold paint, turquoise, yellow, and red adornment, are the headquarters of the vital family associations and district associations, displaying their enigmatic names: Kong Chow, Hing Yeung, Hop Wo, Sam Yup, Twenty-five persent of Chinatown's core area is owned by such all-important organizations, some based on family, some on the district within Canton from which the immigrants came.

Off Grant Avenue, Chinatown hasn't changed much in forty years. Fortune cookie manufacturers have multiplied. Maj-jongg games still clatter behind curtained windows. Eight herb shops still dispense Oriental medicines. And in winter's dusk children still trek off to Chinese language school.

In the thriving food import stores, older women come to shop, black hair pulled tight as satin from their brows, jade in their ears. The food has an exotic mystique of its own: gleaming white and delicate green of Chinese cabbage, the gnarled, earthy root, the great mounds of winter melon shipped in from Sacramento Valley, big as party balloons, piled ceiling high in the produce stores. In butcher shops dripping brown barbecued ducks hang by their feet, and amidst the fish great bowls of naked squid lie eyeing the passerby. There is incredible trade in quail eggs, shark fins, jellyfish, preserved mustard greens, bird's nests of soup, bean curd canned in Hong Kong, bamboo shoots, green grass jelly, dry fungus, and the blanched white rice flour. And tea.

The restaurants seem countless. Actually, there are about eighty, from tiny teashops in unbelievalby deep basements, to resplendent modern bars and banquet halls. All do a thriving business. Importers of modern teak furniture, of porcelain and pottery, of wooden puzzles, incense, children's toys, silk yardage, and food, especially Chinese food to be funneled across the continent to other Chinatowns, create a constant business world bustle.

Chinese newspapers flourish, Chinese movies, Chinese radio broadcasting, beauty shops, dress shops, barbers, hardware stores, jewelers, their windows full of jade and yellow gold. All attest to flourishing times in Chinatown. But none as much as the parade of banks and savings and loan companies along Grant Avenue, each caparisoned with pagoda roof or tile dragons or stone watchdogs, like money-temples.

And yet it is a slum, an extraordinary slum; probably the only glamorous slum in American. Within this area 40 percent of the families in 1960 were below the poverty line of $4000 income. The proportion is higher now. A recent city survey showed that 75 percent of Chinatown's families earn less than $6000 a year; 13 percent are unemployed, twice the rate for the city as a whole; 82 percent of the families live in three rooms or fewer; 60 percent share bathrooms with other families or have none. In the core of Chinatown, 45 percent of the residents never went to school (compared with 3 percent for the city as a whole). Median schooling is 1.7 years, though in surrounding "greater" Chinatown, residents have had about 8 years in school. Median years schooling for San Francisco as a whole is 12.

Of the housing, 67 percent in the core area and 51 percent in greater Chinatown is substandard. There is some public housing. Three clusters, built in the 1950's, with appropriate Oriental motif, are called Ping Yuen (Tranquil Gardens). They house 428 families. More than 500 other applicants are on file to succeed them. The only new housing going up in Chinatown is a high-rise condominium whose apartments will sell to residents for over $50,000.

More than 10,000 elderly live here, some still unaware of Medi-care or old-age pensions, unable to manage alone and ashamed to admit want. The number needing medical care and unable to afford it, according to official community reports, is 16,000. Until a few months ago, a vacant basement laundry room of the housing project served as the city's tuberclosis clinic and family planning center. City health officials recently opened a new emergency hospital in the area, and gave the clinic space-an improvement, but far short of what needed.

Psychiatrists call Chinatown "a refugee camp," in the sense that a large proportion of its population is suffering the effects of dislocation: disenchantment and psychological inability to adapt to the new terrain. San Francisco is notorious for a suicide rate three times the national average; Chinatown's suicide rate often climbs spectacularly higher. There are two over-worked bilingual Chinese psychiatrists. The mental health clinic which serves Chinatown (and a quarter of the rest of the city) is so inadequately financed and volunteer help is so scarce that Dr. Sanford Tom must sometimes mop out the place himself. That isn't his chief worry. What is, is the reluctance of the Chinese to admit emotional stress. They come instead with stomach pains.

Underemployment is a greater Chinatown problem than unemployment. Many families scrape by on half-wages. The Labor Department tries to police wage rates but it faces employers of uncertain literacy who claim that their workers are family members, and an employee class too fearful of being blackballed to protest. The ten-hour day and the seven-day work week are common.

Chinatown now boasts but one industry: tiny, one-room storefront sewing shops, inconspicuous behind curtained windows on side streets. These mushroomed after World War II as San Francisco's garment industry expanded. Called "bundle shops," they take in truckloads of garments, usually inexpensive cottons, pre-cut at the manufacturer's, to be sewn under subcontract agreements. By now more than 300 such shops hiring 3 to 15 women keep an estimated 3000 women keep an employees wages sometimes half the state's $1.65 minimum, and an ever-fresh supply of avid workers is available.

Labor constantly inveighs against these "sweatshops." The International Ladies' Garment Workers Union has been hammering at Chinatown for years. Its local agent, Conclius Wall, terms the exploitation "worse than anytning I ever saw in the South."

PYRAMID

The elder statesmen of Chinatown today are China-born, and often only Chinese-speaking. They constitute an "establishment" far more obdurate to pleas from the young than any moneyed urban leadership elsewhere in the United States. They cling to old village customs. Today newcomers from Hong Kong, worldly-wise, as refugees from that sophisticated scrap heap must be, fund Chinatown twenty years behind the Orient in accommodation to new thinking.

Out of need for self-protection, Chinatown originally created its own internal governance. Family is the base. "Family Associations" were formed to unite all relatives, the Wongs, the Lees, the Chinns, and so on. In addition, "District Associations" were created, grouping Chinatown residents according to the Cantonese neighborhoods from which they originally came. A man may belong to both and rise politically in both. They are linked. Officers of district groups often are chosen by vote cast according to family strength.

These two structures are part of a pyramid, the top of which is the Chung Wai Wui Kwoon, or Chinese Consolidated Benevolent Association, known familiarly in San Francisco as the Chinese Six Companies (and erroneously, for there are seven.) The Six Companies are commanded by a president's board, consisting of presidents of the seven district associations, and a board of directors. The organization, which can be traced back 100 years, was able to come to the aid of Chinese caught in the white man's law, to function as a court in disputes between district or family groups and to dispense welfare as well. It established the Chinese Hospital in 1925 when the old herb dispensary gave way to Western medicine. It maintains Chinese schools (of varying quality) which still keep 50 percent of all Chinese youngsters two hours at the end of the day to learn the Chinese language and literature.

Nothing of consequence happens in Chinatown without the nod of Six Companies, which has been a formal "front" to the white community, placating it with generous contributions to local charities. But it is hardly structured to cope with today's community needs. It has no executive secretary. It changes presidents every two months. It has no continuity of policy and no means for long-range planning.

Intelligent young Chinese activists and unreasoning rebel teenagers alike are protesting this feudal hierarchy. They want to share of power, and a chance to put the community into motion toward solving its own problems. But the Six Companies system was designed to prevent participation in community decisions by any except the elite.

In the past, the Chinese culture pressured the young to conform. It emphasized honor and respect for the elderly. Reversal of such priorities in American culture is trying enough for the older generation. Now immigrant realities have increased tensions. Many old men in Chinatown who have worked their lives away for distant families now cannot afford to bring them to the United States, and they are cruelly lonely. But they may be the lucky ones. Others have brought over sons, wives, parents, grandchildren, brothers, or sisters, only to face opprobrium.

Men who slaved to send $100 a month to the Orient were in fact supporting their far off families in considerable comfort, by Hong Kong standards. The new arrivals have been shattered to discover how little $100 is in America, and that getting it takes work. They are further demoralized to discover the low status of a parent who may be laundry worker or cook. No one wants new bars to the reunion of these families. But there is need of better advance preparation, particularly since today's Chinese arrivals, unlike their forefathers, come determined to be Americans.

Young people have been particular victims of this lack of preparation. The chance American offers the young for free education and economic advance usually motivates a family's move to America; but it is a parental aspiration, not the children's own. For little children, adjustment will come. For teenagers, it is hard. Most of these young Chinese came here unwillingly, torn from groups in Hong Kong with which they felt identity, and plunged at the sensitive and lonely period of adolescence into an alien land whose strange language forces successive failures in the classroom.

To the horror of a Chinatown that believes in self-discipline, a number of these teenagers, perhaps 300, have become rebels, dropouts, runaways, street loiterers, petty thieves, even violent agitators. It was inconceivable to Chinatown that Chinese youth would adopt the public obscenities of the militant blacks, or join college demonstrations in the Third World Freedom Movement. When they did, it was blamed on a "Communist plot."

Last year a mimeographed sheet called "Red Guard Community News" was circulated in Chinatown. It featured an open declaration that "Mao Tse-tung is our leader" (and an adaptation of Black Panther rules to the yellow race). Chinatown was aquiver with rumor about Red Chinese subsidies pouring into the disaffected young. Mao's sayings and posters have indeed turned up in youth hangouts in a Chinatown previously untroubled in its loyalty to Chiang. And clearly some sense of local youths' identity with Mao's cause originated in Hong Kong. (Other disillusioned young Hwa Ching reportedly are being cultivated by Chinatown tongs, protective associations lately quiescent but with a Mafia-like history, which are not beyond forming gangs of available young to toughs). But the basic explanation for the phenomenon of youthful outlawry which has so shaken Chinatown is simply frustration over the language barrier, and over Chinatown's reluctance to change.

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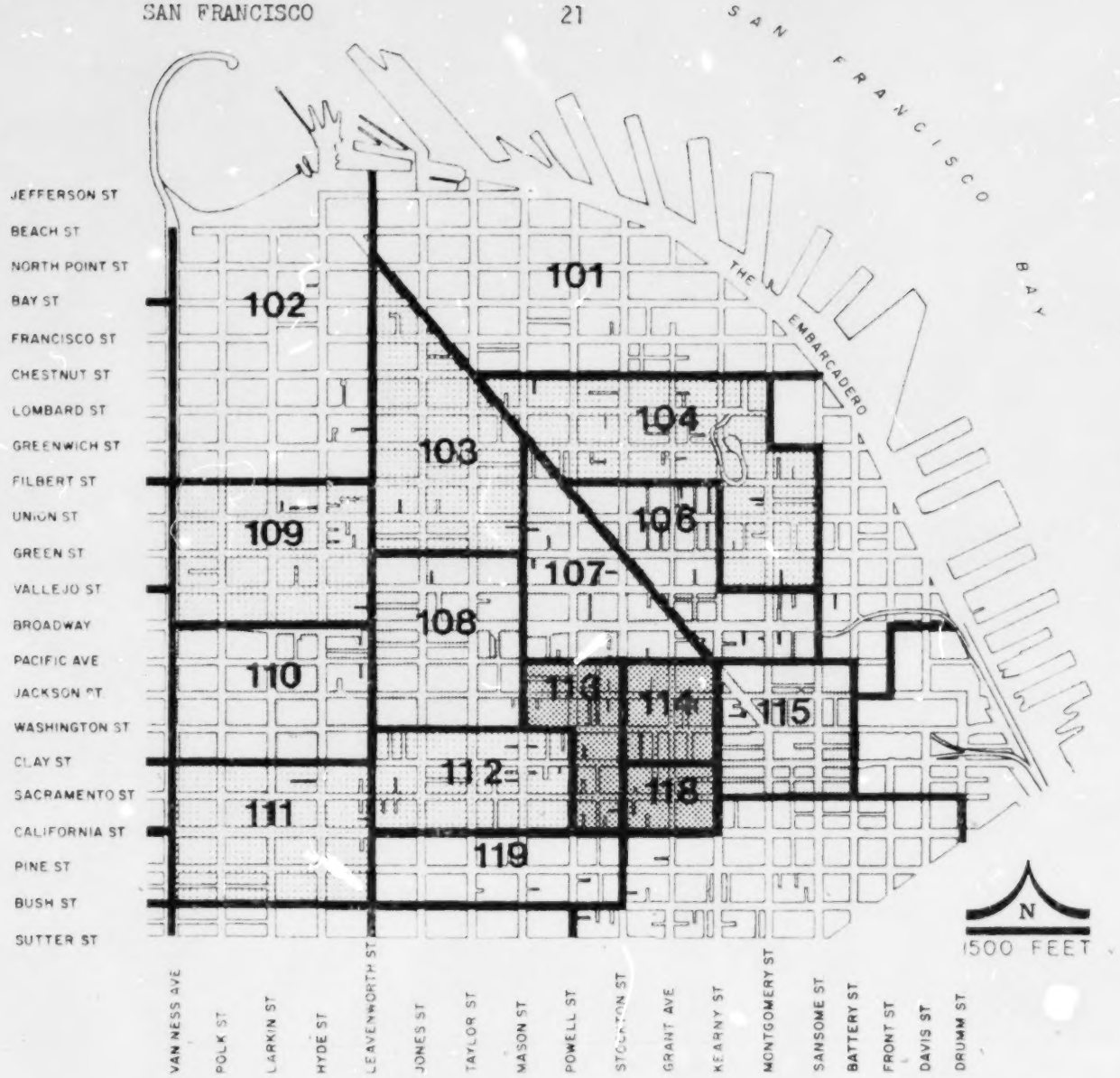


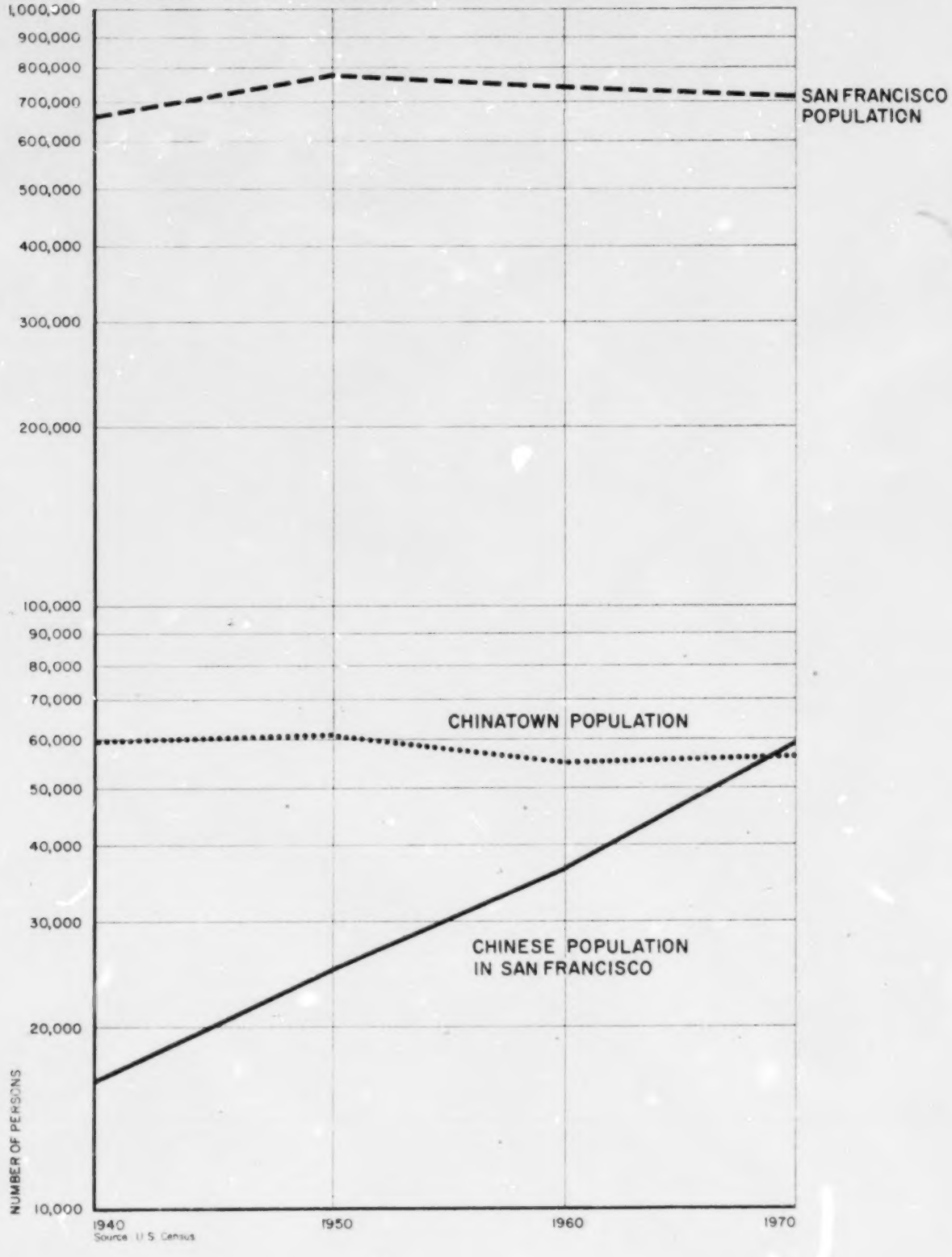
CHINATOWN BOUNDARIES FIGURE 1

CORE AREA
PLUS RESIDENTIAL AREA
PLUS EXPANDED AREA

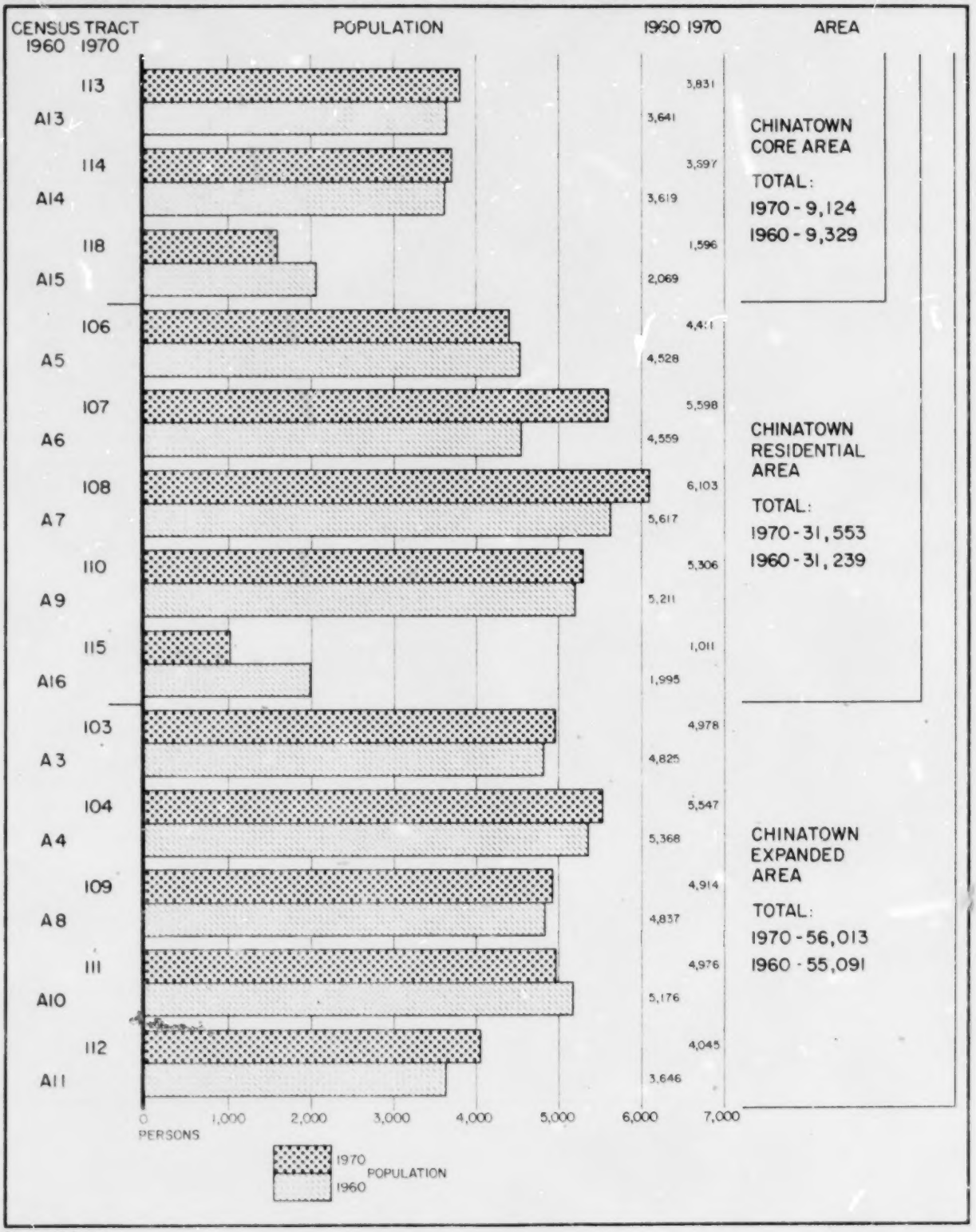
(1970 CENSUS TRACTS)

Source: U.S. Census 1970

POPULATION CHANGES · 1940-1970 FIGURE 2



DISTRIBUTION OF POPULATION IN CHINATOWN 1960 AND 1970 FIGURE 3



Source U.S. Census

TABLE 14-A

NUMBER OF IMMIGRANTS ADMITTED TO THE UNITED STATES 1960-1971

Year	Total Immigrants U.S.	Total Chinese* Immigrants U.S.	% of All U.S. Immigrants	Total Chinese Immigrants S.F.	% of All U.S. Chinese Immigrants
1971	370,478	14,417	3.9	820	5.7
1970	373,326	14,093	3.8	1,605	11.4
1969	358,579	15,440	4.3	2,205	14.3
1968	454,448	12,738	2.8	1,653	13.0
1967	361,972	19,741	5.4	2,883	14.6
1966	323,040	13,736	4.2	3,181	23.2
1965	296,697	4,057	1.4	706	17.4
1964	292,248	5,009	1.7	640	12.8
1963	306,260	4,658	1.5	750	16.1
1962	283,763	4,017	1.4	720	17.9
1961	271,344	3,213	1.2	612	19.0
1960	265,398	3,681	1.4	699	19.0

* China-born Immigrants in Figure 14 and Chinese Immigrants in Table 14-A refer to those immigrants who registered China, including Taiwan, as their country of origin; those born in Hong Kong are not included in this table.

TABLE 14-B

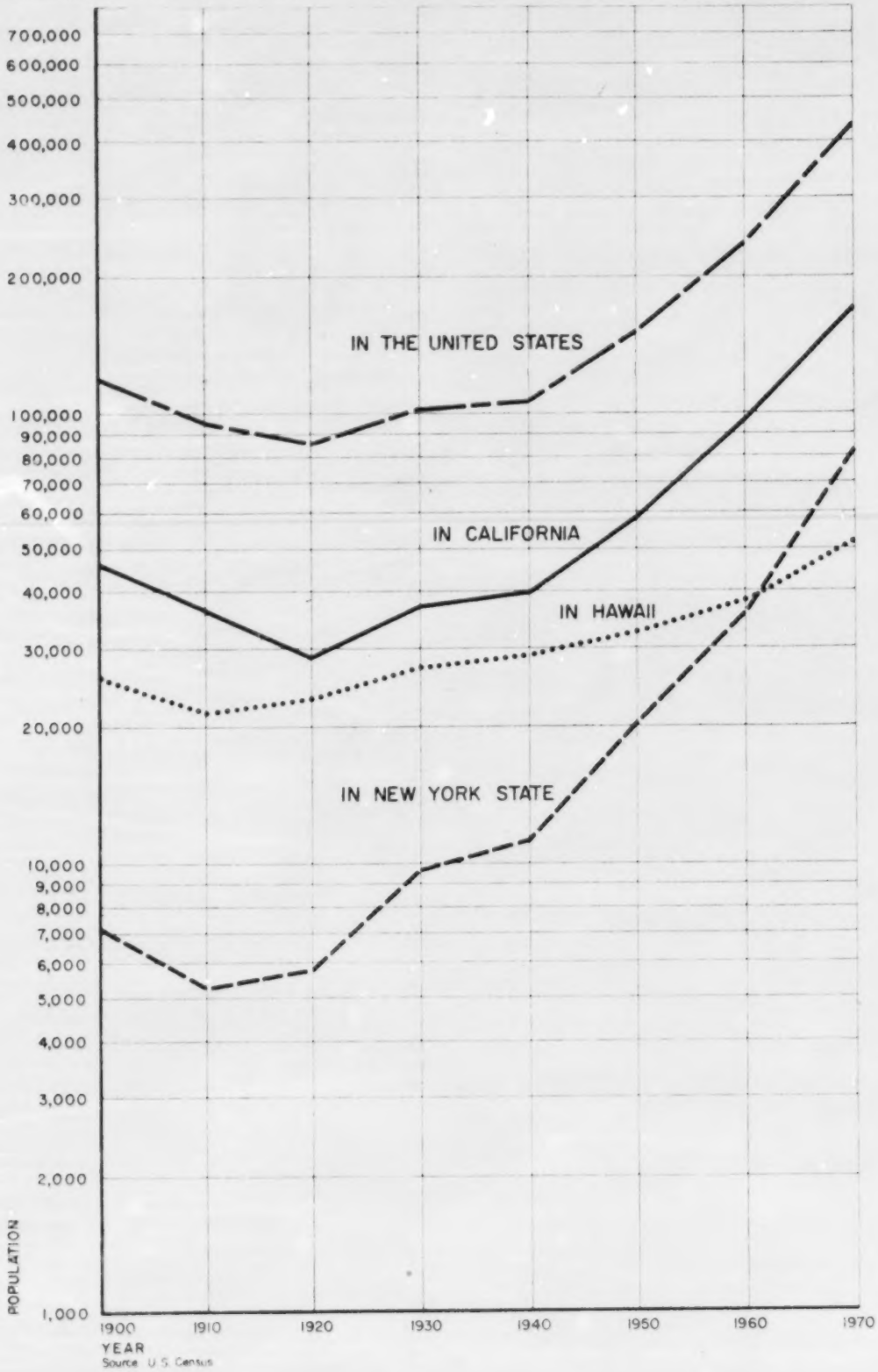
NUMBER & PERCENT OF IMMIGRANTS BORN IN CHINA & HONG KONG BY AGE 1960-1971

Year	No.	% of All Immigrants by Year	No.	% of All Immigrants by Year	No.	% of All Immigrants by Year
	Under 5		5 - 19		20 - 39	
1971	786	4.5%	3,468	19.7%	9,736	55.6%
1970	875	4.9	4,176	23.2	8,885	49.5
1969	1,308	6.3	5,881	28.1	8,504	40.7
1968	849	5.2	4,092	24.9	7,319	44.5
1967	1,380	5.5	6,627	26.4	10,773	42.9
1966	1,068	6.1	5,408	30.7	6,322	35.9
1960-1965**	1,373	4.8	5,963	21.0	11,549	40.6
Total	7,639	5.3	35,615	24.7	63,088	43.8
	40 - 59		60 & Over		TOTAL	
1971	2,708	15.4%	924	5.2%	17,622	100%
1970	2,998	16.7	1,022	5.7	17,956	100
1969	3,912	18.7	1,288	6.2	20,893	100
1968	2,868	17.4	1,306	8.0	16,434	100
1967	4,585	18.3	1,731	6.9	25,096	100
1966	3,346	19.0	1,464	8.3	17,608	100
1960-1965	6,451	22.7	3,111	10.9	28,450	100
Total	26,868	18.7	10,846	7.5	144,059	100

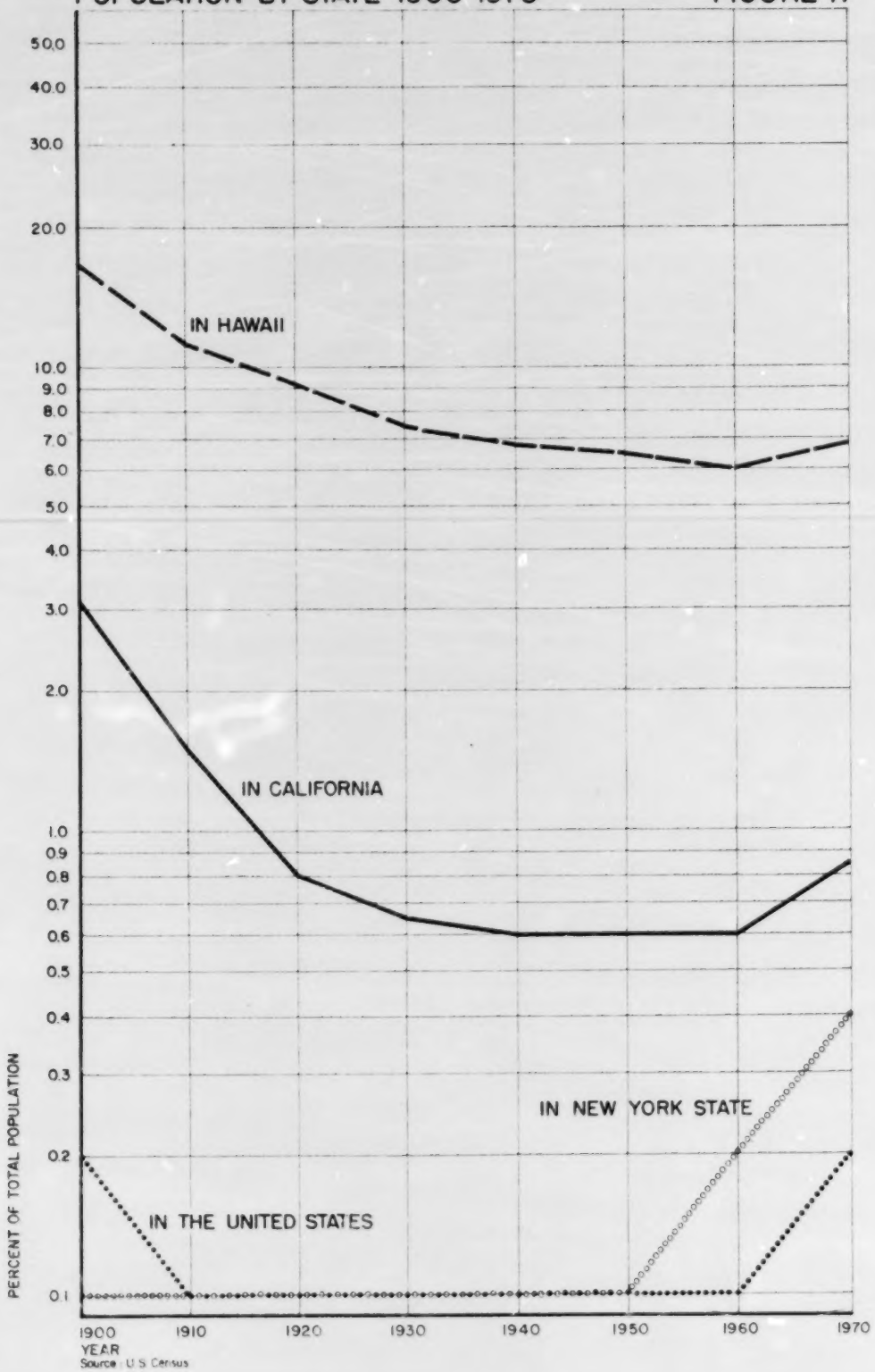
** The impact of the Immigration Act of 1965 on Chinese immigration into U.S. was not apparent until 1966. To demonstrate this, a summation of Chinese immigrants admitted into U.S. between 1960 - 1965 was presented in Table 14-B for comparison with annual figures for years 1966 to 1971.

Source: U.S. INS Annual Reports, 1960-1971.

CHINESE POPULATION BY STATE · 1900-1970 FIGURE 10



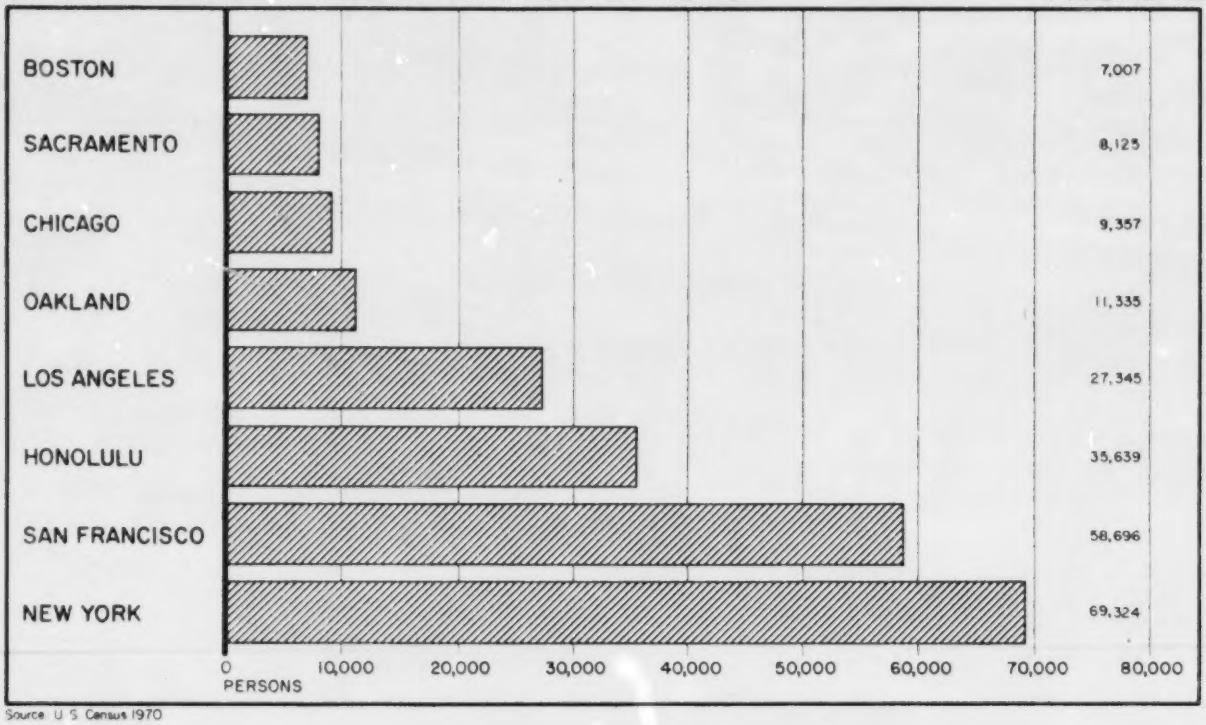
CHINESE POPULATION AS A PERCENT OF TOTAL POPULATION BY STATE · 1900-1970 FIGURE II



Source : U.S. Census

TOTAL CHINESE POPULATION IN CITIES · 1970

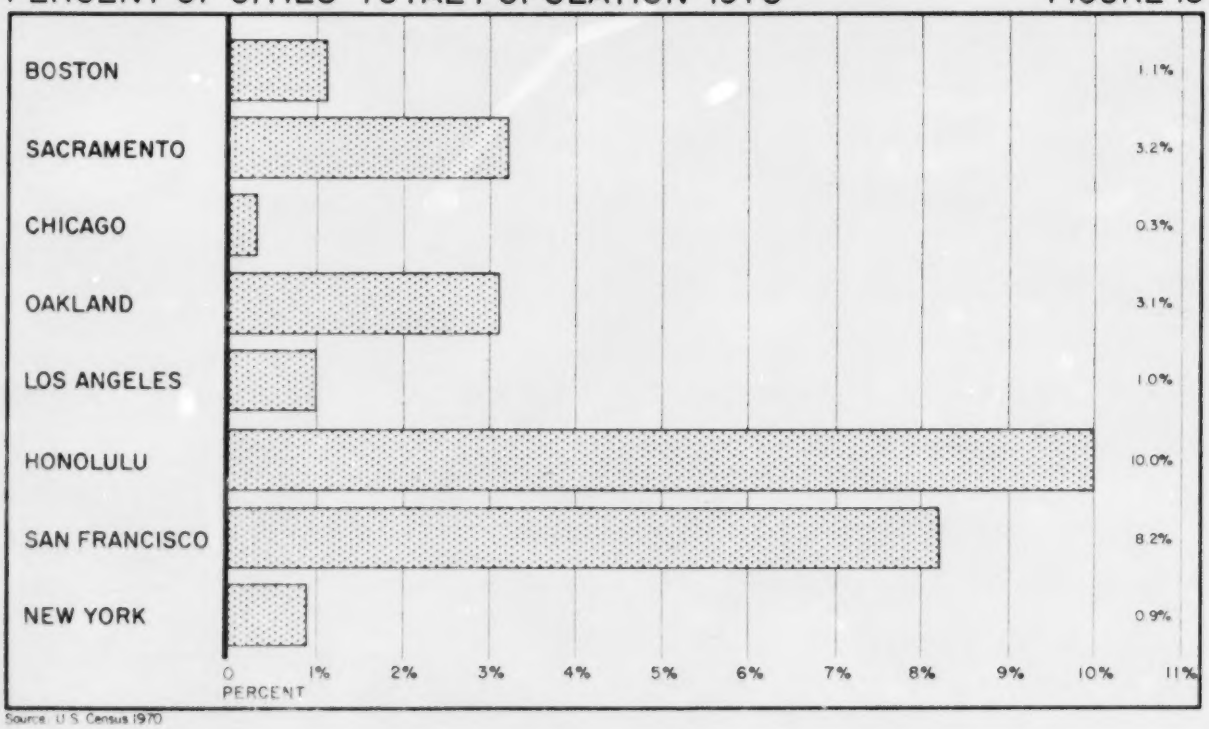
FIGURE 12



Source: U.S. Census 1970

CHINESE POPULATION AS A PERCENT OF CITIES' TOTAL POPULATION · 1970

FIGURE 13



Source: U.S. Census 1970

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An account of the Chinese in the United States from their arrival to 1920. Presents a Chinese viewpoint of the affairs of Chinese in this country and of the treatment they received as aliens and includes relevant data concerning the occupations, business, and organizations of the Chinese.

Nims, Amy E. Chinese Life in San Antonio. M.A. thesis. Southwest Texas State Teacher College, 1941. 68 pp.

The thesis, covering the period 1890-1940, is divided into four parts: The first section focuses on the coming of the Chinese to San Antonio; in the second part, life and customs of Chinese Americans in general are described; education of Chinese Americans is the topic of the third section; and the last part deals with contributions made by the Chinese to the community life of San Antonio.

Trull, Fern C. The History of the Chinese in Idaho From 1864 to 1910. M.A. thesis. University of Oregon, 1946. 235 pp.

A historical account of the Chinese immigrants in Idaho for the period 1864-1910, discussing why and when they came to Idaho, where they settled, their occupations, social life, and contributions to the state. Discusses the rise of anti-Chinese sentiment in Idaho and some related court cases.

Lee, Rose Hum. "A Century of Chinese and American Relations." Phylon. 11, No. 2 (1950), pp. 240-245.

Briefly analyzes the cultural contacts and race relations between the Chinese and European immigrants, settlers and citizens of the United States for 100-year period, 1850-1882, 1882-1924, 1924-1945, and 1945-1950. As of 1950, the author feels that there is widespread sentiment that the Chinese "have made good" on the West Coast and that progress in the race relations cycle is now up to the Chinese.

Hsu, Francis L. K. Americans and Chinese: Two Ways of Life. New York: Henry Schman, 1953. 457 pp.

The author compares and analyzes the Chinese and American culture and customs, regarding marriage, attitudes toward government, religion and work. Professor Hsu draws from his broad academic background and his personal experience. The appendix contains a brief chronology of China and the West constructed by Mrs. Vera Y.N. Hsu. People who are interested in bicultured education and who are Americans with a Chinese heritage might find this book informative.

Lee, Rose Hum. "The Hau Ch'iao in the United States." Morton H. Fried, Colloquim on Overseas Chinese. New York: Institute of Pacific Relations, 1958, pp. 35-40.

Lee's paper give a summary of demographic characteristics, social organization, history of immigration, and occupational differentiation to show the heterogeneity of Chinese immigrants and the varying degrees of assimilation. (The volume also contains papers on the Chinese in Java, North Borneo, Singapore, Great Britian, Peru, and the British Caribbean.)

Lee, Rose Hum. The Chinese in America. Hong Kong: Hong Kong University Press, 1960. 465 pp.

A sociological presentation of what life for Chinese immigrants and their descendants has been like in this country. The author first presents a short historical overview of China-United States relations and immigration patterns, and then proceeds into a social analysis of Chinese immigrants, including their formal and informal institutions in America, their religion, family structure, and economic situation. Concludes with some predictions of the future of Chinese Americans. This book is out of print; it can be read at the San Francisco Main Library, in the rare book department. The University libraries have it in microfilm. This book is highly recommended, for writing reports.

Lyman, Stanford M. The Asians in The West published Fall, 1970. Lyman is recognized as the foremost scholar in this field. The first 24 pages speak of the Significance of Asians in American Society. Page 27 to Page 56 speak about the Marriage and the Family among Chinese Immigrants to America 1850-1960. Page 57-59 Contrasts in The Community Organization of Chinese and Japanese in North America, and the last part Lyman analyzes the youth. Red Guard on Grant Avenue: The Rise of Youthful Rebellion in Chinatown. "Chinatown is not only a brightly lit avenue of restaurants and shops, not

only a cultural preserve of some institutions of old Cathy, not only a tourist attraction of major civic and economic proportions--it is also a provety-ridden, over crowded slum." Similar toMichael Harrington's descriptions of the poor, Chinatown's indigents are not quite visible. Page 114-115.

Barth, Gunther. Bitter Strength: A History of Chinese in the United States, 1850-1870. Cambridge: Harvard University Press, 1964. 305 pp.

In this comprehensive, historical study of Chinese immigration to California, the author argues that the introduction this state the ideal land in which to live. Slavery was to have no part in this new landscape and contract Chinese labor tarnished the image, thus incurring the wrath of the white settler. Describes cultural patterns of Chinese Americans, how the Chinese were perceived by their contemporaries, and the modification of their image over time. (This book is adapted from the author's doctoral disseration from Harvard in 1962.)

Dake, B. Frank. "The Chinaman Before the Supreme Court," The Albany Law Journal. 67 (April 1905), pp. 258-267.

Citing more than ten law cases deriving from the Chinese Exclusion Act, the article explores the discriminatory legal treatment accorded to persons of Chinese descent by Congress and by the Supreme Court during the period between 1875 and 1902.

Sung, Betty Lee. Mountain of Gold: The Story of the Chinese in America. New York: MacMillan, 1967. 341 pp.

A well-documented history of the Chinese experience in America from the time of the Gold Rush to the present. For source material the author draws heavily on unpublished theses and dissertations and academic journals The author begins the book by voicing her anger at those who purposefully misportray Chinatowns and Chinese Americans. One of the best books on the subject. Very easy to read, with case studies. It is a comprehensive, detailed, interesting survey of Chinese American families.

Bromley, Isaac H. The Chinese Massacre at Rock Springs. Boston: Franklin Press, 1886. 92 pp.

On September 2, 1885, a band of armed men, who were never legally punished, drove all the Chinese mine workers out of Rock Springs, Wyoming, killing and wounding several. White workers were outraged at being unemployed while Chinese were working. The Chinese were brought back by the Union Pacific Company, which was then hit with strikes and other disturbances of business. Having the advantage of cheap Chinese laborers, Union Pacific refused to negotiate with the striking white miners.

Karlin, Jules A. "The Anti-Chinese Outbreaks in Seattle, 1885-1886." Pacific Northwest Quarterly, 39, No. 2 (April 1948), pp. 103-130.

Two factions desiring the removal of Chinese from Seattle in the 1880's disagreed about the most desirable method of bringing this about--through legal methods or by force. The group perferring the former method called in Federal troops to maintain order until proposed anti-Chinese legislation had failed in the State Legislature. Anti-Chinese agitation continued and in 1886 many Chinese were coerced into leaving Seattle.

Miller, Stuart C. The Unwelcome Immigrant. Berkeley: University of California Press, 1969. 259 pp.

A well-documented study of the evolution of the unfavorable image of Chinese in America from 1785 to 1882, and the role of this image in the decision to exclude Chinese. Some major topics discussed are the American trader's image, the Protestant missionary image, unfavorable image popularized by the Opium War, domestic adaptations of the negative stereotypes, and Chinese exclusion in historical and national perspective.

Hoy, William. The Chinese Six Companies. San Francisco: Chinese Six Companies, 1942. 33pp.

A short general historical resume of the Chinese Six Companies--their origin, function, and importance in the life of the California Chinese.

Logan, Lorna. "Language Against Poverty." Included in Dapen Liang and Alan B. Wong, comp., Chinatown/North Beach Study Packet, 2nd Compilation. San Francisco: Economic Opportunity Council, 1967, pp. 7-9.

There are a number of qualified people in Chinatown who are unable to find adequate work because they do not speak English. The author cites the China/North Beach Language Center which uses audio-visual methods to teach English, as a means to alleviate this problem, even though there are more Chinese who need and want this help than the Center can serve. "No other single program offers so much hope for the elimination of poverty in this particular community."

Fang, John T. C. Yee Fow: The Chinese Community in Sacramento. Sacramento: Chinese Publishing House, 1961. 88pp.

Interspersed with advertisements, this booklet attempts to show the Chinese community of Sacramento to the public. Contains several short articles on topics like the Confucius Church, Chinese pioneers in the West, the origin of Chop Suey, Chinese proverbs. There is also a section at the end which is written in Chinese.

Clark , Alfred D. "Chinatown Stretching Borders into Little Italy." New York Times. (August 1, 1969), p. 35

A short account of current expansion of New York's Chinatown into the area previously known as "Little Italy," since many Italians have moved to the suburbs. Chinese expansion into that area has been met with friction uncommon to other ethnic interactions--some Little Italy rents have been raised twenty times.

Fan, Ting-Chiu. Chinese Residents in Chicago. M.A. thesis. University of Chicago, 1924. 157pp.

A general survey of the Chinese residents in Chicago based on secondary resources, government documents, and some personal interviews. Deals with immigration patterns, distribution of the population, economic and social conditions, educational achievement, forces organized against the Chinese, and problems of Chicago's Chinese community in general.

Gao, Ren-Ying. A Social Survey of Chinatown, Boston, Massachusetts. M.A. thesis. Boston University, 1941. 116pp.

A comprehensive study of Boston's Chinatown with emphasis on various organizations, primarily government and social service types. Includes a discussion on the history of Chinese immigration, family structure, religion, education and festivals. Includes tables and maps on establishments and organizations in Chinatown, and others such as the "assessed value of land and houses owned by Chinese."

Wu, Cheng T. Chinese People and Chinatown in New York City. Ph.D dissertation. University of Chicago, 1958. 110pp.

The thesis attempts to answer why the Chinese do not assimilate themselves into American society and culture, and depicts the importance of New York's Chinatown to the Chinese people. Suggest that the Chinese moved to the East Coast because of the West Coast hostility.

Lee, Calvin. Chinatown, U.S.A. Garden City, New York: Doubleday, 1965. 154pp.

An account of Chinatown from the point of view of a person who grew up in New York's Chinatown and who would like to break down stereotypes which prevent an understanding of the Chinese. Describes Chinese social structure, religious beliefs, culture and customs, and problems of identity ans assimilation.

Chinn, Thomas W., Lai Mark H., Choy Philip, P. A History of the Chinese in California. A syllabus, published by the Chinese Historical Society of America. 81pp.

The scope of the materials presented in this syllabus is very extensive. It embraces the pre-Columbia days up to 1960's. "This volume attempts to furnish the reader with a history of the Chinese in California. It was written to accommodate the many requests received from educators assigned to present minority group culture and history in California public schools." Highly recommended for adults.

Chu, Daniel. Passage to the Golden Gate: A History of the Chinese in America to 1910. (Doubleday, 1967). A Zenith book. An account of Chinese Americans from the beginning of their immigration in the 1840's to 1911 reveals their initial acceptance followed by the prejudice which grew against them, mainly because of their competition with white America for work. The history, written in a conversational tone, covers the Chinese background, the immigrants' contribution to the building of the Central Pacific Railroad, the settlement of San Francisco's Chinatown, and such internal problems as the tong wars. It is for younger readers, but useful as a quick reference to an adult.

California Historical Quarterly, September, 1971. Vol. L., September, 1971, N. 3.

This book has three excellent articles about the Chinese Golden Mountain of Lead: "The Chinese Experience in California." p. 267 by Philip Choy. The Chinese Must Go. p. 285 by Roger R. Olmsted. The illustrations from The Wasp, a periodical, first published 1876. The third article is Race and the San Francisco School Board Incident. Contemporary Evaluations, by David Brudnoy. This third article deals with the state legislature in 1870 provided for the establishment of separate schools for non-white children. This book may be purchased at 2090 Jackson Street San Francisco, Calif. 94109. $2.00

Ting: The Caldron Chinese Art and Identity in San Francisco, 1970. Presented by Glide Urban Center, 330 Ellis Street, San Francisco, Calif. 94102. This is a book compiled from articles written by Chinese-Americans from the community, and by non-Chinese who have found a part of their identity in the whole expressions of Chinese culture.

Since these articles were written by several people who are unaware of the many problems facing our community in San Francisco Chinatown, the author does not necessarily endorse all the findings herein contained; what she endorses, however, is the general picture of the articles conveyed, poverty, shortage of housing and to erase the myth that the Chinese do not have problems.

San Francisco Chinese Community Citizens Survey and Fact Finding Committee Report (Abridged Edition), printed by H.J. Carle and Sons, 635 Clay Street, San Francisco.

This publication is a condensation of the complete report of the San Francisco Chinese Community Citizen's Survey and Fact Finding Committee. The original report, completed in April, 1969, consisted of fourteen subcommittee reports, findings and recommendations covering 834 pages. The abridged version is 227 pages.

Kai-yu-Hus and Rabubinskas, Helen. Asian-American authors Boston: Houghton Mifflin, 1972.

This book is a collection of excerpts from books written by Asian Americans. A few of them are young talented writers whom we can expect to hear more from in the future.

McAleavy, Henry, Praeger, New York; The Modern History of China.

This book begins with Traditional China. The West Breaks In. The Opium War. The boxer Rising. The Nationalist. The Rise of Mao Tse-tung and finally, The People's China. There are 39 illustrations included. 392 pages.

Tregear, T. R. A Geography of China. Chicago: Aldine Publishing Company, The revolutionary changes occurring in China today are seen here against their geographical, historical and economic background. The author presents a clear, objective and up to date picture of the changing space economy of China and the problems of economy and industrial development, urbanizations and the diverse regional problems facing the Chinese people today.

Hsu, Francis L.K. Americans and Chinese. Reflections on two cultures and their people. Introduction by Henry Steele Commager. Published for the American Museum of Natural History, Doubleday Natural History Press, Garden City, New York.

The author sincerely tries to present a frank and unbiased analysis of both the American and the Chinese way of life. Drawing both from his life experience and the findings of organized research.

Gong, Eng Ying and Grant, Brace, Tong War. Illustrations by Pedro Llanuga. New York: Nicholas L. Brown, 1930.

The first complete history of the Tongs in America, details of the tong wars and their courses; lives of famous hatchet and gunmen; and inside information as to the workings of the Tongs, their aims and achievements. Bruce Grant was a newspaper reporter in New York City. The materials used is Eddie Gong's or Eng Ying Gong. It is handled in the first person. Gong had been preparing the material for this book for 20 years. He was a member of Hip Son Tong for 20 years. This book tells of the Tong Wars of New York City in the early seventies.

Elstab, Winston. Chinatown, A Legend of Old Cannery Row. Introduction by Richard Dillon. Illustrated by Joyce Mary Alexander, 1965. This booklet talks about the Chinese community which survived the 1906 earthquake in California. It tells about the chain of Chinese fishing camps along the coast of California. The Chinese possessed thirty boats, nearly all of which were built by themselves. They are sailed in the Chinese fashion.

Monterey's Chinatown was destroyed by fire. The Monterey Peninsula Herald, March 25, 1941 quotes an interview with a local cigar store owner, Mrs. Bill Sorensen, which appeared in the Pacific Grove Daily Review, May 17, 1906.

"When the fire started, it just kept going until Chinatown was destroyed. For days afterwards, there was gossip about it that the Pacific Improvement Company, the superholding compnay of California's "Big Four," had started the fire themselves."

Caldwell, Dobie Charles San Francisco's Chinatown. Illustrated by E.H. Suydom. New York: Appleton - Century Company, 1936.

There are even civic organizations which propose that the young clerks in the bazaar, many of whom have University of California degrees return to pidgin English in dealing with customers so as to revive a synthetic and bastard "local color," for the benefit of tourists from Grand Rapids and Oskaloosa.

Tsu, John B. and Lo, Samuel E., eds., Asian Who? in America. Seton Hall University, Rae Publishing Co. Inc., Cedar Grove and A. Horowitz and Son, Clifton, New Jersey. Available at Hoover Library.

This is a compilation of Chinese Americans who have through their work contributed to the United States in Science education and government, etc.

Conwell, Russell H. Why and How. Illustrations by Hammatt Billings. New York, Lee and Shepard Publishers, 1871.

Mr. Conwell was a State Immigration Agent. He dealt with the reasons the Chinese emigrated to the United States. Mr. Conwell cited some amusing incidents, social customs, etc. This book is worth reading if only for the fact that it was published in 1871. Mr. Conwell claimed his investigation was unbiased. A Chinese reader might disagree with his findings and generalizations.

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Chen, W.C. A Study of Chinese Family Life in Los Angeles As Compared with the Traditional Family in China. M.A. 1940 University of Southern California.

Wang, Ching, A Preliminary Study of the Disintegration of the Chinese Family under the Impact of Western Ideologies. M.A. 1930. Stanford, University.

Brugger, F. The Chinese-American Girl, a Study in Cultural Conflicts. Ph.D. n.d. New York University.

II. INTRODUCTION TO "LOOKING AT INSTRUCTIONAL MATERIAL FOR CHINESE-AMERICAN CHILDREN"

Because Chinese and Chinese-Americans are grossly misrepresented in many children's books, it is necessary to take a hard look at the children's books about Chinese children which are presently on the shelves in the public as well as in the school libraries all over the United States.

This unit contains a report on a workshop held to analyze children's books, and an annotated bibliography of children's books.

The Evaluators in the workshop chose four books as good books. They were Ching Ming, Dragon Boat Race, Preparing for Chinese New Year, The Story of the Red Envelope. All of the four books were written in 1970-1971 by Mr. Gordon Lew for the Chinese Bilingual Program, Title VII. They can be attain from Commondore Stockton Elementary School, Clay Street, San Francisco, California, or at the San Francisco Unified School Chinese bilingual department, 135 Van Ness Avenue, San Francisco, California. The evaluators chose four other books for their critiques. These critiques follow the report on the workshop.

The bibliography, which follows the critiques, presents the descriptions which were on the jacket of each book. Unlike the evaluator's critiques, these comments are very favorable. The descriptions were supplied to provide a resource list for the teacher who is in search of books on a particular subject.

The books in this bibliography were all easily obtainable in the public libraries, which is why they were included. This list is not exhaustive, as new books appear on the market they should be added.

The Laboratory hopes to assist the teacher in using the books with discretion. A check list of criteria for choosing books is included.

Statement of the Problem - Report on the Workshop on Children's Books

Many teachers fail to recognize that the books about Chinese-American children presently available in libraries help to reinforce their own pre-conceptions about the Chinese-American child.

The Laboratory organized a workshop to analyze the portrayals which reinforce the stereotypes appearing in books available in classrooms and in school and public libraries. The objective was to begin to help bring about a more pluralistic society in America by encouraging the use of books which can lead to a better understanding of the multi-ethnic society in the United States.

The technique planned was an analysis of stories written for children about Chinese and Chinese-Americans.

Procedure

A panel of Chinese evaluators from diverse backgrounds in San Francisco were invited to critique the selected books. The goal was to collect and annotate all published books dealing with Chinese children and to create a resource list for teachers of Chinese children.

The critique covered 70 books written about Chinese and Chinese-American children published in the United States from 1949 to 1971, on reading levels from preschool through sixth grade. The books were classified under categories covering children in China, Hong Kong, Taiwan, and the United States.

The evaluators decided to concentrate on the books about Chinese-Americans in the U.S. because our primary target audience is American educators.

Each of the evaluators was asked to read one story and to evaluate from her perspective the accuracy and realism of the story. She was not only to point out inaccuracies, but also to evaluate the realism by reporting why certain actions and attitudes were especially authentic or unauthentic in terms of Chinese culture.

Findings

There was little diversity in the opinions of the evaluators. The following comments were those made most frequently:

1) Nearly all the stories dealt with a limited geographical area and failed to point out that they were not representative of the whole nation's Chinese-Americans. For instance, most of the stories were about life in San Francisco's Chinatown and failed to point out that Chinese-Americans outside Chinatown are different in many ways, including their values, customs, occupations, and life styles.

2) Picturesque Chinese groups predominated in the stories about Chinese New Year. For instance, most of the stories were about Chinatown residents, herb doctors, and laundrymen.

3) Again and again evaluators said the illustrations pictures children in clothes and hair styles that Chinese-American do not wear in the U.S. The calligraphy in the stories is not Chinese writing. Adults are pictured in long gowns and pigtails which are not present-day attire.

4) Some excellent stories, such as Five Chinese Brothers, were spoiled by inaccurate illustration. For instance, some modern Chinese stories are illustrated by pictures of people wearing clothes and hair styles (men in pigtails) of the last century. The stories provided nothing to let children know they were written about the past. Yet they told of customs and ways of living that disappeared many years ago in the U.S. as well as in China. (Some illustrations in this study showed customs, have décor, art, and architecture of Japan instead of that of China. For instance, see the book Mai-Ling and The Mirror, adapted from a Chinese Folktale by Roz Abisch, Illustrated by Boche Kaplan.)

5) The unrealistic stories about Chinese-Americans were due to the dominant society's conception of how Chinese-Americans "should" behave and look.

Conclusions

There appeared to be a remarkable agreement in the opinions of the evaluators. A consensus was reached by the evaluators; they found almost all the books were inadequate, stereotyped and demeaning. Finally, the evaluators chose four books from the list and did a critique on them to point out some of the inaccuracies.

The stories that aroused the most resentment from evaluators were those in which the children did not act like Chinese-Americans. In many stories it appeared as though the author had tried to imagine what Chinese-Americans are like because he was non-Chinese. Since all the children that the authors knew well were American, the Chinese in the stories are depicted like Americans instead of like themselves.

Every teacher needs to understand enough Chinese culture and customs, reflecting where the Chinese-American children originated, in order to help those children in her classroom. She must develop a state of mind which can transcend ethnic boundaries, can help eradicate prejudices, and can further an understanding acceptance of dissimilarities.

Each teacher must be aware of the following:

1) The teacher needs to talk about the inaccuracies of dress pictures in illustrations. She can tell the children that much of the world dresses alike today. Yet many illustrators put people in the folk dresses of the last century.

2) Any Chinese words should be accurate in both meaning and writing. There is a distinct disadvantage if Chinese calligraphy is written incorrectly.

3) Any geographical culture and customs content or illustrations should be checked for accuracy. One of the ways to do that is to ask a Chinese-American who is aware of and understands the lifestyle of the Chinese American in the United States if the book has inaccuracies.

4) The stories that have people thinking, acting, and dressing as they did in the last century rather than the present should state clearly that they are about the past. Then they would not distort the thinking of children today.

Suggestion

Since it is the function of education to teach accurately, and since it is unrealistic to have people of the Chinese heritage selecting and correcting all the books which are published, it is recommended that the teacher use the above four recommendations as a guide in selecting books for children.

Teacher Training

There is a need to study children's books. Although the teacher may not have physically encountered a Chinese, she has probably accumulated a set of preconceived ideas about what a Chinese is like from such mass media as American television, movies, and magazines.

Evaluators' Critiques

THE SAN FRANCISCO BOY
by
Lois Lenski

THE RICE BOWL PET
by
Patricia Miles Martin

The main point of criticism that I have of these two books, San Francisco Boy and The Rice Bowl Pet, is that they both have the feeling of being contrived, written from the point of view to exploit, reaffirm and validate the image of the Chinese, be they China-born or American-born as being the Chinky-chink, kow-towing, Chinatown bound specimen in a fishbowl. Real people, at least the Chinese that I have lived with, known and met do not act in these contrived mannerisms. So these two books, although children's books, grate the very essence of my humanity.

Lois Lenski's book, San Francisco Boy, was supposed to have been written from her experiences in Chinatown during her visit in June, 1954, details in her foreword pages x-xi. The presentation of the Chinese, in Lenski's story is condescending, patronizing and insulting, a kind of look at them, they have the same kind of problems as we all do, but they resolve them with that mysterious and honorable Confucian logic. There is no doubt that it is cute. Pretentious, but cute. Acceptable to the unquestionable white man's supremacist view of the Chinese. It doesn't insult anybody; except the Chinese but they aren't supposed to know about it. The probably don't and don't even know why they don't know.

The image of the world that white America has us living in and the view that Lenski would have us and the rest of the world believe to be the Chinese-American's universe is one and the same, created, fostered and maintained to keep the Chinese in their place. It has worked effectively.

Most Chinese would rather have white Americans believe that we live in a world of Confucian rationality and logic, our world revolves around our inability to accept Western values, that our problems are unsolvable in the eyes of the Western mind than to expose ourselves naked again to the racist hate of the United States. They would rather accept the racist love of the whites because it is predictable and puts them a class above the Blacks. It is a false front that white America sees us as, loves us as and accepts us as, but it is the only front that most Chinese can maintain and still survive. The uppity Chinaman was vanquished long ago to the depth of purgatory in the American consciousness.

San Francisco Boy is a cute, picture book tour of Chinatown through the patronizing eyes of Lois Lenski, not a period in the life of a Chinatown kid. The book is slick, so extremely slick in a sickly loving way that unless one is aware of it, it slips into the usual subconscious stereotype operatives and becomes extremely hard to not like. The routine of living in Chinatown is made into a cute picture story of uniqueness. For example:

> "Mei Gwen felt very important to do the day's shopping alone, without grandmother. She felt like a real housewife. On the street, she saw several Chinese grandmothers with shopping bags."

Images like this abound in Lenski's book, she eats up the idea that there is some uniqueness to being Chinese and living in a Chinese ghetto that raises the consciousness of the individual to the flowery prose of Confucius. She preaches these images like the gospel and in so doing, reaffirms the image of the Chinese being a paragon of virtue. (They take care of their own.)

The Rice Bowl Pet is no better, again playing upon the trite contrivances that most white Americans hold of the Chinese already.

These stories are cute, manufactured and are, therefore, objectionable. They continue to foster front-office images of outdated stereotypes and stereotypical behavior.

Critiqued by Nathan Lee and Jeffery Chan

Mr. Nathan Lee is a graduate student in University of California at Berkeley, California.

Mr. Jeffery Chan is the chairman of Ethnic Studies in California University of San Francisco, California.

TOMMY AND DEE-DEE

by

Ken Liang

Tommy is a real name	Dee-Dee is not a real name only a nickname. It means younger brother.
The facial features and the color of the face is the same for both boys while we know it's not the same.	
He wears contemporary clothes	While Dee-Dee is portrayed in ancient Chinese robes which no one wears in China today.
He reads a story book appropriate to his age.	He reads a book about a high school classic. This is too far fetched even though Chinese people are stereotyped to be studious.
His dad wears modern clothes.	His dad wears long robes which is unreal and impractical for modern life that no one wears today.
He buys candy from a candy store.	He bought candy from a street vendor who wears ancient clothes which is untrue to today's street vendors.

The book reinforces stereotype of the Chinese. Readers need to be aware it is about an affluent family.

Book critiqued by Mrs. Faith Fong.

Mrs. Faith Fong is a parent with children in the San Francisco Public School. She was also a classroom teacher for many years. Parents in Chinatown have requested she be the administrator of the Freedom Schools when the Freedom schools come into being because of San Francisco integration of the schools through busing.

THE FIVE CHINESE BROTHERS

This story, The Five Chinese Brothers, even though it is quite widely read by the children all over the country, has certain flaws of misinformation in its story; for instance, stereotype and incomplete information.

1) The time element: the author did not specify the difference between the contemporary and the dynastic China they are as different as heaven and earth.
2) The place element: the author did not specify what part of China. China is a vast country. It is east, west, north and south and each region has different customs, norms, and ways of life.
3) Clothing: the judge's attire is not authentic whether it is to be depicting modern or dynastic times.
4) Sword: the Chinese sword's shape is not authentically drawn.

All in all, the book reinforced the "Inscrutable Oriental" image as set by some of the provincialistic whites in the country. It illustrated the author's lack of understanding of Chinese people. It further reinforces stereotypes of Chinese that were promoted during the Gold Rush Era.

Critiqued by: Dennis Wong, Pharm. D.

Mr. Wong is very active in the San Francisco Chinese community. He is presently chairman of the concerned parents in Chinatown. He was past president of the Six Companies, Chamber of Commerce and various other community organizations.

PEBBLES FROM A BROKEN JAR

Fables and Hero Stories from Old China
by
Frances Alexander

Have some very famous Chinese fables in this book. Delightful reading. Reader must keep in mind, however, that these stories are from Old China. Most of these stories fit the white man's stereotypes of Chinese, smart, polite, hospitable and above all, devoted to his parents. Have a feeling that a couple of the fables are not Chinese, however, I am not in an authoritative position to judge.

SUGGESTIONS

1) Should have the original Chinese version next to the translation. There is always the problem of correct translation from one language to the other. A person must truly be bilingual in the idealistic sense of the word in order to do a fair job of translating. Without this kind of a person, the nuances and feeling get lost in the translation. The book should be balanced by modern fables of China so that the reader can compare China today and yesterday. It wouldn't hurt to read fables or stories by modern Chinese Americans should there be a collection. This balanced reading would be truly educational as well as insightful. Through this process, the reader may then get a less distorted picture of a Chinese.

Critiqued by Victor Low

Mr. Victor Low is presently the project manager of the Title VII bilingual school in San Francisco Chinatown.

SOME GENERAL CRITERIA FOR LOOKING AT INSTRUCTIONAL MATERIAL FOR CHILDREN

Books, pictures, films.

1. Are the characters natural?
2. Are humiliating names or words used?
3. Are the characters in a realistic setting?
4. Are the illustrations warm and attractive or caricatures? Are they true to the culture the book is talking about?
5. Is the tone of the book condescending?
6. Does it present interracial situations without overstressing racial differences, education or class distinctions?
7. Can the book be used to communicate the fact that a system of values which is important to one may not be important to another?
8. Does it expand or build the child's knowledge in a specific area?
9. Does it promote a positive self-image within the child?
10. Does it present evidence to counteract misconceptions and biases about other groups of people?
11. Are the story and pictures consistent with social reality?
12. Does it consciously or unconsciously promote, reinforce or perpetuate racial and ethnic prejudice?
13. Does it reinforce the child's own experience, culture, and environment?
14. Does it expose the Black, Brown or Oriental child to experiences which will provide knowledge of his own history and life style?

Besides the above criteria, a good book should have the following:

(1) Good, clear pictures that the child will recognize.

(2) Pages that are not crowded and confusing.

(3) Short, simple sentences.

(4) Action that is interesting or funny and with something happening.

(5) A story that the child will understand.

(6) A story and pictures that you yourself will enjoy.

AN ANNOTATED BIBLIOGRAPHY OF CHILDREN'S BOOKS

Folk Tales of China. Printed in Peking, People's Republic of China. Illustrated by Sha Keng-Shih. (4-6).*
This series is a set of five books, the stories can be read by 4th-6th graders. The lower grades children needs the teacher to tell the stories to them. The stories are worthy of the many minorities in China, their costumes and customs are different from the (Cantonese). Among the collection there are stories of the people from Tibet, Han, and Yunnan. This book is of special importance now because it tells of the minorities in China, a fact many people did not know China had minorities. Obtainable in the library of California University State of San Francisco.

Buck, S. Pearl. Fairy Tales of the Orient. Illustrated by Jeanyee Wong. Published by Simon and Schuster, New York. (5th-7th)

This is a good book for the Asian child in the 5th-7th grade. The stories included are from India, Turkey, Russia Japan, China and Persia. Obtainable in the library of California University State of San Francisco.

Abisch, Roz. Mai-Ling and the Mirror. Illustrated. by Boche Kaplan. Prentice-Hall, Inc., Englewood Cliffs, N.J. 1969. (Pre-K-3rd).

This story was adapted from a Chinese folktale, this fact to be pointed out by the teacher because many unreal things in the story. The author and illustrator got their Asian art, architecture, calligraphy intermixed.

This story was adapted from a Chinese folktale, this fact need to be pointed out by the teacher because many unreal situations happened in the story. The author and the illustrator got their facts confused among the Asians. The art, architecture, calligraphy are intermixed with many Asian countries. These inaccuracies tend to confuse the uninform.

*Unless otherwise indicated, the numbers in parentheses refer to children's ages.

CHINESE IN THE UNITED STATES

History

Chu, Daniel and Chu, Ch'ang-ling. Passage to the Golden Gate: a history of the Chinese in America to 1910. Illus. by Early Thollander, Doubleday, 1967. (5-9)

An account of Chinese Americans from the beginning of their immigration in the 1840's to 1910 reveals their initial acceptance followed by the prejudice which grew against them, mainly because of their competition with white America for work. The palatable history, written in a conversational tone, covers the Chinese background, the immigrants' contribution to the building of the Central Pacific Railroad, the settlement of San Francisco's Chinatown, and such internal problems as the tong wars. Illustrated with quiet, pleasing two-color drawings.

Shippen, Katherine B. Passage to America: The Story of the Great Migration. Harper, 1950 (5-9)

Beginning with the period following the American Revolution, the author tells of the movement of people across the ocean to America discussing their motives for coming, their reception by firstcomers, their contributions to our heritage, and adaptation to the way of life found here.

For an account of the Chinese, see the Chapter entitled "Chinese Hear of the New World," pp. 117-31.

Fiction

Behrens, June. Soo Ling Finds a Way. Illus. by Taro Yashima. Golden Gate Press, 1965. (K-3)

This story describes a Chinese operating a laundry. All children can share Soo Ling's interest in wanting to help her grandfather when a new laundromat opens in competition with her grandfather's hand laundry. This is an amusing story with colorful illustrations that call attention to Chinese-Americans in our society.

The Child Study Assn. of America. Round About the City. Illus. by Harper Johnson. Crowell, 1966. (1-4)

Here is a selected collection of 10 short stories, taken from previously published material, which give primary-level readers information about life in American cities. One story is about a Chinese-American boy.

Abisch, Roq. Mai-Ling and the Mirror. Prentice-Hall, 1969 $4.50 Please see Appendix for critique.

Judson, Clara Ingram. The Green Ginger Jar. Illus. by Paul Brown. Houghton Mifflin, 1949. (5-0)

An entertaining, authentic description of life in the Chinatown section of Chicago in 1935.

The story includes mystery, humorous incidents in family life, the problems of Chinese-American children eager to conform to American cultural norms, and details of the community social structure of Chinatown. The central figures are Lu Chen 14, and his younger sister, Ai Mei. Narrating the adventures of these two energetic youngsters provides an amusing, effective means of developing insight into the problems of cultural conflict facing Chinese-Americans. Family discipline, concern for scholastic, achievement, thrift and good citizenship are stressed. Caucasian children might be surprised to discover how Chinese view Westerners.

The descriptions of various kinds of Chinese foods, curios, and the Chinese school, discussion of activities in public schools, comments about the tradition of foot binding, and the excellent forward describing Chinese immigration to the U. S. all add distinctive qualities to the content material.

Lenski, Lois. San Francisco Boy. Lippincott, 1955. (4-7)

Don't let the title deceive you. This book includes girls too. Through the adventures of the Fong children and their friends, the reader shares the everyday problems of Chinese American children learning about their world.

The first chapter explains that the Fongs have just moved to a small apartment in Chinatown from Alameda.

As the story moves along one learns about the jeans factory where Mei Gwen "baby sits" after school, the Lotus Garden Restaurant, the noodle shops, fish markets and curio shops which add such color to Grant Avenue district.

Martin, Patricia Miles. The Rice Bowl Pet. Illus. by Ezra Jack Keats Crowell, 1962. (K-4)

This book introduces primary level readers to Ah Jim, a Chinese-American boy who lives in San Francisco. A child's desire for a pet is a feeling that can be appreciated by most children. The unique way little Ah Jim finds his pet is the central theme of this delightful story.

The story describes the Chinese school Ah Jim attends after public school ends each day where Cantonese and Chinese history are taught to Chinatown youngsters. The colorful illustrations show the family eating with chopsticks, Chinese kites, a traditional Chinese theatrical scene, cable cars, and Fisherman's Wharf. Reading this amusing adventure can do much to stimulate social awareness and understanding of Chinese culture.

Please see appendix's critique.

Neimeyer, Marie. Moon Guitar. Illus. by Gustave E. Nebel, Watts, 1969 (4-6)

Su-Lin was torn between her wish of being an American and spending more time with her friends and going to slumber parties - not Chinese school and her Grandfather's wish of her going to Taiwan to become a "proper Chinese girl". The story tells how she faces the problems of cultural conflict in San Francisco's Chinatown and how she and her friend search for her family's lost treasure, a beautiful moon guitar.

Oakes, Vanya. Willy Wang American. Illus. by Weda Yap. Julian Messner, 1951. (4-7)

Another entertaining story describing Chinese family life in San Francisco's Chinatown. In spite of the fact that this book was published more than fifteen years ago, the story fits in with life today and offers much that would interest upper-elementary grade level youngsters.

Chinese family discipline is quite strict, and children are taught to show respect for their elders. Willy is caught between trying to satisfy the expectations of his grandfather and gaining acceptance at school as an American. Grandfather Wong's stories provide facts about Chinese history, and the use of Mandarin phrases adds realism.

Oakes, Virginia Armstrong. Footprints of the Dragon; a story of the Chinese and the Pacific railways, by Vanya Oakes; illus. by Tyrus Wong. Winston, 1949. (7-9)

In the 1860's ten thousand Chinese laid the footprints of the "smoke dragon" across the savage Sierras and the desert, to complete the spanning of a continent by rail. This story tells of a 15 year old Chinese boy who worked on this project.

Politi, Leo. Moy Moy. Scribner's Sons, 1960. (K-4)

An exquisite book. The charming story and gay illustrations provide many interesting details about Chinese culture.

Moy Moy and her three brothers live in Los Angeles, and the story revolves around the excitement they experience preparing for a traditional Chinese New Year's celebration. The pictures show traditional Chinese clothing, home furnishings, toys musical instruments and children writing characters with brushes and ink. Chinese phrases add a special touch.

Robertson, Keith, The Year of the Jeep. Illus. by W. J. Mars. Viking, 1968. (5-7)

Fifteen year old Cloud Selby, who has long dreamed of owning a Jeep, discovers an old abandoned jeep on a deserted farm and, with his new neighbor, Wong Ling, an able ally, directs all his efforts toward salvaging the jeep and earning money to buy it if the owner can be found. Set in a rural community in New Jersey, the story of the boys' money-making projects and adventures, which range from catching bats to catching thieves is lively, humorous, and altogether enjoyable.

Shannon, Terry. Red is for Luck. Illus. by Charles Payzant. Golden Gate Press. 1963. (4-7)

This book presents a colorful and authentic description of life in the Chinatown section of San Francisco - about contemporary Chinese-American children. Tim and Precious Jade represent first generation Chinese-Americans who are eager to participate in our society as Americans, but still must observe certain Chinese traditions imposed upon them by their elders. The story describes Tim's desire to own a red rooster as a pet and how he finally satisfies this wish.

The author describes the traditional extended-family pattern in which one's elders excercise authority. In this case, Grandfather Ying is the head of the family. He is characterized as a traditional Chinese herb doctor, thus providing an opportunity to include details about this ancient profession which is so respected in China. The chapter describing the private Chinese school where Tim and his sister learn to read and write Chinese is especially interesting.

The traditional Chinese New Year celebration is featured in the narrative. Children can learn much about Chinese culture through reading this book.

The chapters are short, the plot is interesting, and the characterization is excellent.

Strachan, Margaret Pitcairn. Patience and a Mulberry Leaf. Ives Washburn, 1962. (7-11)

Prejudice and discrimination against Americans of Oriental descent and the culture conflict experienced by Chinese-Americans are emphasized in this lively story about students in a Seattle high school in 1950.

Seventeen-year-old Mabel Dong was born in China, but came to the United States early in her childhood. Mabel is beginning to rebel against the strict discipline of her parents and the traditions of the Chinese community. The plot revolves around Mabel's efforts to resolve these conflicts.

Humorous incidents provide a balance for the serious themes so that the book retains entertainment value.

Wong, Jade Snow. Fifth Chinese Daughter. Illus. by Kathryn Unl. Harper, 1950. (7-adult)

Born in San Francisco's Chinatown, Jade Snow grows up between conservative Chinese and liberal American ways. She tells her own story in the third person. It is a fascinating account, colored by the author's positive personality and her sympathetic interpretation of Chinese culture and family life.

HONG KONG

History, Geography, Travel, Social Life and Customs

Hall, Elvajean. Hong Kong. Illus. by Paul Hutchison. Rand McNally, 1967. (5-8)

Although it is more a travel guide than a comprehensive study of a land and people, this animated, serviceable book does look beyond the tourist world to give a revealing picture of many aspects of life in Hong Kong including education, earning a living, birth and marriage, farming and religion. For the tourist the author, who has spent six months in Hong Kong, outlines four basic tours and lists 64 suggestions of things to do. While photographs would have been preferable the many drawings are good.

Sasek, Miroslav. This is Hong Kong: Illus., Maps. MacMillan, 1965. (3-7)

In this pictorial tour of the exotic British Crown Colony, the author-illustrator describes Hong Kong's geography, transportation, harbors, cities, peoples, homes, religions, farm and factory products and language.

Here the astounding beauty and variety of Hong Kong are captured in brilliant scenic spreads. Concise, lively text.

Vittengl, Morgan J. All Round Hong Kong. Illus., with photographs. Dodd Mead, 1963. (5-9)

A well-rounded book on Hong Kong depicting its history, geography, harbors, government, industries, education, religion, people, customs and its present day refugee problem. The text is enhanced by many attractive photographs covering every aspect of life in Hong Kong -- from ultramodern business, residential and shopping areas to the unique sampan dwellings of the "boat people" and the shacks of the brave and hopeful refugees.

Fiction

Darbois, Dominique. Kai Ming: Boy of Hong Kong; Story and photos by Dominique Darbois. Adapted from the French. Follet, 1960. (3-5)

An interesting description of a seven year old fisher boy's life on a fishing junk in Hong Kong harbor. The different kinds of boats -- junks, sampans, dragon boats, the Dragon Boat Festival in June, the Chinese lunar calendar and a fisherman boy's trip to the city are all delightfully presented. Attractive photographs accompany the text.

Hermanns, Ralph. Lee Lan Flies the Dragon Kite. Illus. Harcourt, Brace, 1962. (3-5)

First published 1961 in Sweden. The story about a real Chinese fisher family in Hong Kong and particularly about the eight-year-

old daughter Lee Lan and her efforts to get money for school. The details of their daily lives, their religion, their hard work, simple pleasures, disappointments, and successes are woven into this story with brilliant photographs.

Slobodkin, Louis. Moon Blossom and the Golden Penny. Vanguard, 1963. (3-5)

A delightful story of how a golden penny brought good fortune, gay adventures and lovely surprises to a poor little Chinese girl in Hong Kong.

Freeman. Fly High, Fly Low. Viking, 1957.

Mr. Hi Lee proves to be a pigeon's best friend in this picture story set in San Francisco.

CHINA

History, Geography, Travel, Social Life and Customs

Bryan, Derek, The Land and People of China. With 21 photographs and a map. Macmillan, 1965. (6-9)

First published 1964 in England.
A brief survey of China, its geography history, farm life. occupations, social life and customs, politics (mainly before 1949) and education in text and photographs.

Buell, Hal. The World of Red China. Illustrated with photographs. Dodd, 1967. (4-7)

The text is objective and fairly comprehensive in describing the struggle between the Communists and the Kuomintang, the relations between China and other powers, and the changes that have taken place in Chinese life under the Communist regime.

Caldwell, John C. Let's Visit China; Day, 1959. Illus., Map. (4-7)

Companion volume to the author's "Let's Visit Formosa".
A brief view of communist China designed to help young people understant U. S. policy on China... The author describes the geography and history of China and the fast-disappearing traditional way of life and discusses changes, relations between the United States and China, and possible alternatives to the present American policy.

Goldston, Robert C. The Rise of Red China. Illustrated with photos and drawings by Donald Carrick. Bobbs-Merrill, 1967. (7-10)

Goldston's concise appraisal of some 2,000 years of Chinese life and culture coupled with his graphic description of Chinese political and military activity during the 20th century clearly defines the historical influences and contemporary circumstances that led to the triumph of Mao Tse-tung's Communist Party in 1949. A noteworthy, balanced account by the author of The Russian Revolution. A bibliography and suggested reading list are appended.

Joy, Charles Rhind. Getting to Know the Two Chinas. Illustrated by Claudine Nankivel. Coward-McCann, 1960. (4-6)

An informative addition to the "Getting to Know" series gives a very general but accurate picture of divided China. It describes the history and geography of the country, government, ways of life, and current problems making clear the impact of the Communist regime on the lives and traditions of the Chinese people. Based on firsthand investigation, interviews and official documents from Peiping. A glossary of foreign words with pronunciations and a chronology are appended. Well illustrated.

Kinmond, William. The First Book of Communist China with photographs, map. Watts, 1962. (6-9)

A brief but enlightening account by a Canadian newspaperman who has traveled extensively in Red Chana. It looks at China's physical features and resources, reviews her history including the events which led to the establishment of the present government, and then examines conditions in China today---the problems, revolutionaly changes and advances---under the Communits regime. Does not duplicate information found in Joy's Getting to Know the Two Chinas. Excellent photographs and a good index.

Life, (Chicago). China by Loren Fessler and the editors of Life, Time inc. 1963; illustrated maps. (6-9)

Contents: An immense and crowded land; Dynasties of legend and power; Alien contacts; impact and rejection; the flow of brush and pen; mingled faiths and philosophies; century of humiliation; the road to power; under Communist rule; the great quarrel; invalid among nations.

The author has used information from government agencies, from refugee reports and from travelers on the mainland in addition to his own observations; he writes with authority and objectivity. The illustrations are impressive; and papers provide double-spread maps; one a political map and the other a relief map. Appended are a chronological list of famous figures, a list of important dates, a bibliography for each chapter, and an index.

Lin, Yutang. The Chinese Way of Life: illustrated by Howard Simon. World Pub. 1959. (3-9)

A broad and revealing introduction to Chinese culture describes the country and ancient and modern Peking as seen through the eyes of an American-born coming to China for the first time, discusses the Chinese language, festivals, religion, home and family, summarizes Chinese history, and shows, briefly, how the traditional way of life has changes under Communism.

Myron, Robert and Sundell, Abner. Two Faces of Asia: India and China: Illustrated. World, 1967. (7-12)

The cultural history of India and of China is here presented chronologically from prehistory to 1700, with each historical period divided into separate accounts of development within the two countries. While religion and art are especially stressed, anthropology and politics are also incorporated. Primarily, a descriptive treatment, this volume will be limited in appeal but will provide much factual material for the study of Far Eastern history. Illustrated with black-and-white photographs depicting representative works of art and architecture.

Pine, Tillie S. and Levine, Joseph. The Chinese Knew. Illustrated by Ezra J. Keats. McGraw, Hill, 1958. (3-5)

The ancient Chinese employed the same scientific principles we use today in making ink and paper, in making and using the abacus and water clock, and in other activities. This book includes directions for making some of the objects as well as experiments for proving the principles involved.

Sawyers, Martha. The Illustrated Book about the Far East. Written and illustrated by Martha Sawyers and William Reusswig. Grosset & Dunlap 1961. (3-6)

The chapters on China and Formosa present a brief but interesting survey of their history, geography, social life and customs. Attractive illustrations accompany the text.

BIOGRAPHY

Spencer, Cornelia. Sun Yat-sen; founder of the Chinese Republic. Day, 1967. (7-9)

An interpretation of the early leader of revolution in China and the circumstances that led to his success. Although written in a dry and rather heavy style, this biography is commendable for its objective tone and for its detailed authoritative picture of one of the great figures in modern China.

Spencer, Cornelia. Chiang Kai-shek: Generalissimo of Nationalist China. Day, 1968. (7-9)

This biography of Chiang Kai-shek describes his personal life and career and the role the Generalissimo has played in the political development of China in the twentieth century.

POETRY AND ART

Lewis, Richard ed. The Moment of Wonder: a collection of Chinese and Japanese poetry. Illus. with paintings by Chinese and Japanese masters. Dial, 1964. (4 and up)

A charming anthology of Chinese and Japanese poetry in a volume pleasing in size, design and illustration. Some of the poems were written nearly 2,000 years ago and some as recently as the twentieth century; all are concerned with nature, the seasons, or the "ages of man" and reflect the Oriental poet's sensitivity to and delight in nature and love of life. A preface and a brief introduction to each of the five groupings are an aid to appreciation. Illustrated with black-and-white reproductions of paingtings by Chinese and Japanese masters.

Windham, Carl. Chinese Mother Goose Rhymes. World, 1968. (Pre-school to 4)

Traditional, pleasant verses, riddles, and games from the Chinese set in Oriental style with classical illustrations and borders of vertical calligraphy. (Santa

Batterberry, Michael. Chinese and Oriental Art. Discovery Art Series. McGraw-Hill, c. 1961-1964, 1968. (6 and up)

A brief historical survey of the art of China, Korea, Japan and India, illustrated with beautiful reporductions in full color. In addition to discussing the techniques used to create different art objects and the development of different styles and schools of art, the author helps the reader to see the important links between art and the history, philosophies and religions of the East.

Wiese, Kurt. You Can Write Chinese. Viking, 1945. (3 and up)

The writing of Chinese becomes a game in this picture book which explains the formation of Chinese characters. (Runner-up for the Caldecott Award)

FICTION

Kindergarten - 5th Grade

Glasgow, Aline. Old Wind and Liu Li-San. Illus. by Bernark Glasgow. Harvey House, 1962. (K-3)

Left alone in the house when his mother is taken to the doctor, little Liu Li-San heeds her parting reminder to be kind to strangers and, although frightened, answers a knock at the door and lets a tired old man in. Learning that the kind old man is Old Wind, Li Li-San remembers his mother's stories about Old Wind and sks him why people are afraid of him. Old Wind's explanation and the way in which Li-San and his family are repaid for his kidness to the stranger climax and agreeable picture book story set in old China and illustrated with striking colored drawings.

Handforth, Thomas. Mei Li. Illus. by the author. Doubleday, 1938 (2-4)

A little country girl of North China spends a day at the fair in town with her brother, his kitten and her bird. Distinguished big black and white drawings. (Caldecott Medal Award 1939)

Merrill, Jean. The Superlative Horse. Illus.by Ronni Solbert. W. R. Scott, 1961. (4-6)

In ancient China lived Duke Mu, a powerful ruler whose 20,000 blooded horses were the pride of his life, the strength of his dominion, and the envy of the other provinces. His chief groom, Po Lo, responsible for the selection of the horses, was nearing seventy and the future of the imperial stables and the kingdom depended on the choice of a successor. The gracefully, beautifully illustrated story tells how Han Kan, an uneducated boy of lowly birth, proved himself a worthy successor to Po Lo by finding the Duke a truly superlative horse.

Metzger, Berta. Picture Tales from the Chinese. With drawings by Eleanor Frances Lattimore. Stokes, 1934. (3-5)

These Chinese folk tales told with freshness and charm are not found elsewhere and will have interest and appeal for boys and girls who love fairy tales and also for those who like to read about other countries. With the delightful drawings by Mrs. Lattimore they create a genuine bit of Chinese atmosphere.

Mosel, Arlene. Tikki Tikki Tembo. Retold by Arlene Mosel; . by Blair Lent. Holt, Rinehart, and Winston, 1968. (K-2)

A handsome, humorous picture-book presentation of an old folktale about the misadventure of a Chinese boy with a long, long name.

Yolen, Jane. The Emperor and the Kite. Pictures by Ed Young. World Publ. 1967. (1-3)

When the Chinese emperor was captured and imprisoned in a high tower, his youngest daughter, Djeow Seow, according to an old legend, patiently wove a long, strong rope (including strands) of her own hair, attached it to the tail of her kite and cleverly flew it up to her father so that he could escape.

This book is especially distinguished by its Chinese artist's modern use of the Old Oriental paper-cut style. Vividly colored, choreographic figures move across open white pages and grace the equally distinctive poetic rhythm and balance of the text. (Runner-up for the Caldecott Award)

Joslin, Sesyle. Baby Elephant Goes to China. Pictures by Leonard Weisgard. Hartcourt, Brace, 1963. (K-2)

Pure joy. That familiar and beguiling character, Baby Elephant is at the beach with his mother. Baby Elephant accepts his mother's suggestion of digging to China. Baby Elephant, while mother naps, explores broadwalk attractions; each is translated, when he reports later, into a Chinese adventure. Chinese words (just a few) are sprinkled through the story and are repeated. The illustrations are attractive and the baby elephant's ploys are amusing, but the charm and humor of the book are in the conversations between mother and child: light banter covering a gentle, loving amusement.

Larson, Jean Fussell. The Silkspinners. Illus. by Rui Shulevitz. Scribner, 1967. (3-5)

Humor and magic intermingle in an enchanting tale about a courageous lad who sets out to find the lost silkspinners of China so that he may induce these selfish craftsmen to share their art with the world. In a light satirical vein, the story follows the fortunes of Li Po as he copes with an erratic sea captain, vanquishes a circumspect sea monster, outwits an overly confident sorcerer, solves a labor problem in the town of Woo, and ultimately achieves his goal. Black-and-white drawings reflect the Oriental atmosphere.

Lattimore, Eleanor Francis. Little Pear: the Story of a Little Chinese Boy; illus. by the author. Hartcourt, Brad 1931. (3-4)

A solemn-looking but mischievous five-year-old Chinese boy, after a series of misadventures, decides to be good. Followed by Little Pear and His Friends and Little Pear and the Rabbits.

Liang, Yen. Happy New Year. Illus. by the author. Lippincott, 1961. (K-3)

Both pictures and story give a vivid picture of all the things a Chinese family does to prepare for and celebrate the New Year. Since many countries of the Far East celebrate this most important holiday of the year in like fashion, the book has wide appeal. Pot Bank by the same author is also a typical prewar Chinese family story.

Liang, Yen. Tommy and Dee-Dee: Walck, 1953. (K-3)

A book for young children which compares and contrasts the way of an American and a Chinese boy. On facing pages there are pictures of each boy reading, eating, watching parades, etc., each in his own cultural setting. The first part of the book points out differences in the customes of the two boys, in their eating habits and the way they read, for instance. In the second part the ways they are alike are shown - how each calls his mother "Ma-Ma", each likes to play riding a horse, and each loves candy. More similarities than differences are shown. For so brief a book, a surprising amount of detail of Chinese life and customs is included in the pictures. A delightful introduction to international understanding.

Liu, Beatrice. Little Wu and the Watermelons. Illus. by Graham Peck. Folett, 1954. (4-6)

Little Wu's dream of buying his mother jewelry so she can be the most beautiful woman in the world causes him to do many odd jobs in the village. The boy's dream gives way to his parents' big dream of buying a field of their own as he voluntarily adds his secretly earned money to theirs to reach the total need. The descriptions of village life in mountainous southwest China are excellent.

Martin, Patricia Miles. The Pointed Brush. Illus. by Roger Duvoisin. Lothrop, 1959. (1-3)

When Elder Uncle is unjustly accused of stealing a water buffalo and confined in the bamboo jail, small Sixth Son uses his pointed brush to write a letter which frees him. In this way, Honored Father learns the power of the written word. The philosophy and humor are very Chinese as well as the illustrations, many in full brilliant color. Fun to read aloud.

Stilwell, Allison. Chin Ling the Chinese Cricket. Story and pictures by Allison Stilwell. Macmillan, 1947. (1-3)

A charming story of how a poor little Chinese boy's cricket became a champion in a cricket wrestling contest. Delicate Chinese style illustrations enhance this story set in China.

Wiese, Kurt. Fish in the Air. Illus. by the author. Viking, 1948. (K-3)

A merry story of what happens when a little Chinese boy named Fish and his big fish-shaped kite turn a corner and run into Big Wind.

Wiese, Kurt. Chinese Ink Stick. Illus. by the author. Doubleday, 1929. (3-6)

A very unusual ink stick that tells about life in China. It tells of the old bamboo painter, of the letter writer who had a booth on the street, of the river and harbour people, the fisherman, the soap makers, the small son of a tea merchant, and the voyages he made with his father, of his school and of how he learned to write the 4000 characters an educated Chinese must know. All this and much more is very interestingly told. For any age that can feel the fascination of China. Well illustrated.

FOLKLORE

Andersen, Hans Christian. The Emperor and the Nightingale. Drawings and design by Bill Sokol. Pantheon, 1959. (4-5)

The familiar and lovely fairy tale about the small grey bird that sang the Emperor of China back to life when the beautiful mechanical nightingale had broken down. The story of the power of humility and love is handsomely illustrated in this edition. The text is simpler than the editions illustrated by Tudor and Szyk.

Carpenter, Frances. Tales of a Chinese Grandmother. Illus. by Malthe Hasselrus. Doubleday, 1937. (4-7)

Thirty Chinese folk stories and legends from various sources are retold with the full flavor of the Orient. They are told to a boy and a girl by their grandmother on occasions in their daily life which suggest a story. Useful for storytelling.

Hoge, Dorothy. The Black Heart of Indri. Adapted by Dorothy Hoge; illus. by Janina Domanska. Scribner, 1966. (3-5)

A story "adapted from 'The Water of Life and the Sprit Indri' from 'In a Chinese Garden' by Annis Lennoys."

A Chinese fairy tale in which a hard-hearted toad is transformed both physically and spiritually by the love and virtue of a beautiful young girl.

Hume, Lotta Carswell. Favorite Children's Stories from China and Tibet. Illus. by Lo Koon-chiu. Tuttle, 1962. (3-6)

Nineteen traditional stories from various sections of China and from Tibet, heard and retold by an American woman who lived for 22 years in central China. Most of these enjoyable tales, filled with humor and wisdom, are about animals, and many have counterparts in other countries. Illustrated with many attractive black-and-white drawings and full-color pictures done in the Chinese brush style. Suitable for storytelling.

Lin, Adet. The Milky Way and other Chinese Folk Tales: illus. by Enrico Arno. Harcourt, Brace, 1961. (3-6)

This collection contains a dozen Chinese folk tales which the author loved as a child. She has drawn them from collections of tales made in China in the thirties, and has based her re-tellings on these older versions.